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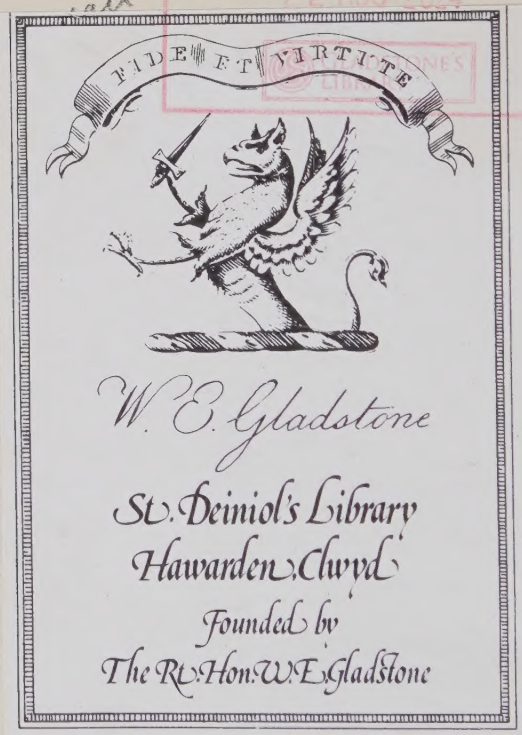

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A SUMERIAN

READING-BOOK

BY

C. J. GADD, M.A.

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PREFACE

NO preliminary excuse, and little explanation, should be needed for a book which aims at meeting, however imperfectly, a want which has long been urgent, but hitherto unsupplied. Only a comparative minority of Assyriologists has been seriously interested in the Sumerian language, all-important and even indispensable as it is now admitted to be for the study of the cuneiform literature as a whole. But it is only of late that Sumerian has begun to outlive the exaggerated scepticism which so nearly choked its infancy, and which, by denying it the status of a language, induced the habit of treating its monuments as a kind of literary puzzle to be solved by a mere process of decoding with the help of compilations of 'ideograms'. Not unnaturally, the result of this attitude, however unconsciously adopted, has been that the Assyrian student is led to regard the translation of Sumerian as an artifice to be mastered only by long practice in the tricks of the trade; and, indeed, it is probable that in this respect his persuasion does not differ much from that of the pupil in the ancient scribal schools of Nineveh. The object of this book, therefore, is

to present, in a single volume, and in a form adapted to the learner, all the materials which he will need in his earlier studies, and to indicate from the beginning that Sumerian differs nothing from any other language in the point that it can be intelligible only as a grammatical structure. Let it be said at once that nothing so absurd is implied by this as the suggestion that Sumerian grammar has not as yet been adequately studied. My meaning is simply that it has been impossible to approach the language on the proper lines without the command of an extensive library of specialized literature, much of which, even when accessible, is ill-suited to the requirements of the new student.

While it is intended, then, that this book should enable the learner to begin at the beginning of his Sumerian studies, a reservation must be made that this purpose does not imply a primer of Assyriology. There are already in circulation several excellent works of the latter kind, to which it would be superfluous to add, and it is to be supposed that the student will already have some acquaintance with Assyrian before the subject of this book is likely to claim his attention. It has therefore been definitely assumed that the Assyrian syllabary is known, or at least readily accessible elsewhere, to the student. The list of transcriptions should, however, enable him to identify the more uncommon values which occur in the texts translated, and will in addition help to familiarize him with the palaeography of the older inscriptions; for, in spite of some

recent protests, it is hard to see how the method of reducing complicated archaic signs to the norm of their Ninevite equivalents can ever be satisfactorily replaced by the reverse process of attempting first to learn the infinitely variable archaic forms. Distinction of homonyms by the appending of a small number seems so obviously the clearest and most easily remembered system that it has been adopted as especially suitable for a work of this kind.

With respect to the grammar, my aim has been to present what is well ascertained in as short and, above all, as practical a form as possible. To this end I have sedulously refrained both from attempted innovations and from theoretical discussions of any kind, even where such abstinence might seem to leave an obvious gap in the exposition. But I am unable to see that such matters as the distinction of persons in the verb, or the use of the subject-prefixes, have as yet been sufficiently decided to render possible any more definite treatment in an elementary work than they are accorded here. The reader will be able to judge for himself how far the lack of such exact rules hinders the actual process of translation. It is hardly necessary to add that the grammar, though frankly eclectic, owes nearly everything to the work of expert inquirers in this field, among whom the names of Thureau-Dangin, Langdon, Delitzsch, and Poebel[1] are pre-eminent, and the

[1] I had not, however, the advantage of consulting this scholar's recent *Grundzüge der sumerischen Grammatik*, which did not appear until the present work was already in the press.

same remark applies, *mutatis mutandis*, to the translation of the texts. As to the method of using the book, it is suggested that, after a preliminary reading of the grammar, a beginning should be made upon the first texts, where the accompanying notes and references to the grammar should best elucidate the principles there set forth by applying them to concrete examples. As an additional aid to the palaeography a transcription into Assyrian characters has been added to some of the more archaic and difficult inscriptions.

It had been my intention to include among the texts a selection of the commercial accounts which form so characteristic a part of the extant Sumerian documents. But it soon became evident that no such selection could be even approximately representative without extending to an undue length which would have displaced more instructive matter; for these accounts, rich as they are in a technical vocabulary, have generally, in the nature of the case, little grammatical form, and may therefore be considered less suitable for the present purpose, which is to provide a convenient and workable means of introduction to the language. Should this object be in any degree attained, I should be less troubled by regret for the many errors of detail, from which, while trusting that they may not be such as seriously to mislead the student, I certainly cannot venture to hope that the book is free.

In conclusion, I owe more than a formal expression of gratitude to SIR E. A. WALLIS BUDGE, who encouraged me in a task to which I might well have thought myself unequal, also to my colleague, MR. SIDNEY SMITH, for several suggestions tending to increase the utility of the book, and finally to the Delegates and staff of the Clarendon Press, both for undertaking the publication, and for the care which they have constantly bestowed upon it.

C. J. GADD.

LONDON,
7th June, 1924.

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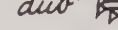
dubbin 
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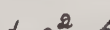
dul 
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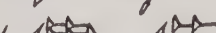
dur 
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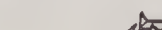
dusu 

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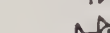
edin 
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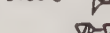
engar 
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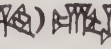
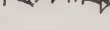
erim erim² 
erin 
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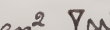
gašan 
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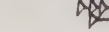
gibil gibil² 
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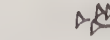
gidru 
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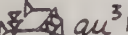
gug 

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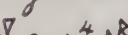
hallab 

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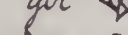
illu 

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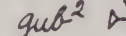
ingar 

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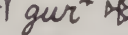
izkim 

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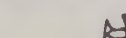
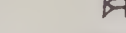
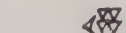
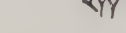
kalam 

kankal 

kaskal 

kešda 

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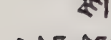
tu³ 
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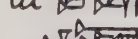
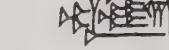
tukundi 
tum 
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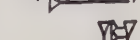
u 
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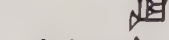
u³ 
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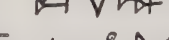
uga 
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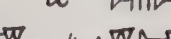
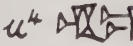
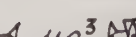
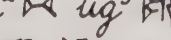
umma 
umun 
unu 
ur 
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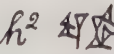
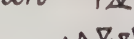
usug 
ušub 
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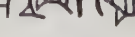
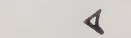
uzu 

zabar 
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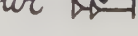
zarar 
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SUMERIAN WRITING

§ 1. **The Sumerians.** 'Sumerian' is the name generally assigned to a very ancient race which occupied the southern portion of Babylonia from the earliest times to which any definite knowledge of that region can be traced. Whether, indeed, this race constituted the most primitive population of those parts cannot yet be decided. More probably the Sumerians were very early immigrants; there are some indications that they may have come in from an earlier home lying to the east or north-east of the land in which we find them, and it is possible that, upon their first arrival, they encountered people of Semitic race already installed there. In any case, it is clear that the Sumerians were in possession of the land from a very remote period, that they brought with them, or very soon discovered, the use of metals, and, what is more remarkable, that they were apparently the first race of mankind to succeed in giving permanent form to their thoughts by the invention of writing. To what period of their history this great discovery belongs it is impossible to say. Some indication might be found in their later dynastic lists, which extend back to legendary times, in which demigod kings are credited with more than patriarchal longevity. As the records approach the earliest periods of which inscribed relics have actually been recovered, the recorded length of reigns rapidly diminishes until, with the appearance of rulers whose names have actually been read upon their monuments, the normal span of human life is not exceeded. It is not unnatural to connect this somewhat sudden increase of credibility in the lists with the invention of a means by which permanent record could displace vague tradition. From this consideration two consequences would emerge; first, that monuments

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have already been recovered nearly contemporary with the earliest specimens of connected writing; and, secondly, that the invention of such writing might with some probability be assigned to the period between 3500 and 3000 B.C.

§ 2. **Primitive Scripts.** The impulse to depict artificially the objects which surrounded him is characteristic of man at a very early period. Every such picture, however primitive, is an outward manifestation of man's conceptions, infinitely inferior to his speech in expressiveness, but superior to it in the point that it has permanence. The effort of primitive man is always, therefore, directed towards equating these conditions; that is, towards raising his permanent records to the level of his momentary expression. Through an ever-increasing ingenuity in his collocation of pictures, he reaches the crucial stage when certain of those pictures are used in combinations solely for the sound of the word which expresses the idea they represent, without any actual reference to the object depicted, and can thus serve in *writing* some portion of a word entirely unconnected with the original of the picture. At this point true writing begins, as it ends at the stage where the smallest possible number of symbols is used to represent sounds, when the origin of the symbols themselves has been entirely obscured, as in the case of the modern alphabet.

§ 3. **Sumerian writing both pictorial and phonetic.** The system of writing employed by the Sumerians accords exactly with these general principles. Every sign is, in origin, a picture of some definite object of such a nature as would be most familiar to primitive man: parts of the body, the animal and vegetable kingdoms, the heavens, or various common utensils. But it is obvious that the range of any such picture's meaning can be somewhat extended by association of ideas: a representation of 'water' can easily signify also a 'river', or 'rain', or 'to wash'; a star may stand also for 'heaven', or 'god', or 'to be high'. But when it is desired to express an idea which is beyond the range of direct depiction, even by the most forcedly metaphorical con-

nexion, a great deal may be accomplished by a combination of single pictures, either in succession, or by making a new complex picture of one thing contained within, or joined to, another. Thus, by placing the picture of 'food' inside that of the 'mouth' the idea of 'eating' is at once conveyed. But such devices could never return more than a faint echo of actual speech, being powerless to express the constantly varying relations of the ideas which they conveyed. Full command of writing over language is obtained when *sounds* are written instead of, or as well as, ideas, and this stage had already been reached by the Sumerians from the earliest appearance of their writing, when, for instance, the picture of 'mouth' (*ka* in Sumerian) forms part of such a phrase as *lugal abzu-ka* 'king of the deep', in which the mere sound of the word is used to reproduce a grammatical form observed by the language, but the original idea of the picture is not in any way involved. Sumerian writing, as now known, is a combination of pictorial and phonetic writing of which it might be said that, for the most part, the former constitutes the skeleton of the speech, and the latter covers it with the flesh of grammatical coherence.

§ 4. **The Cuneiform Script.** The Sumerian language survives actually in the script called 'cuneiform', which, especially in its latest forms (acquaintance with which is assumed in this book), is by no means pictorial in appearance. There can, however, be no doubt that this script is pictorial in origin, but it is only upon the earliest monuments that the original form of the signs is even approximately rendered. The Sumerians have not, to our present knowledge, any inscriptions resembling the Egyptian hieroglyphs. At the earliest known period their script was already conventionalized to the point of entirely obscuring, in the case of many signs, the original object depicted. The same process continued steadily throughout the known history of Babylonian writing, being greatly facilitated by the practice of writing on soft clay by the impression of a straight stilus. All curves were thus eliminated, and the picture quickly lost all resemblance to its original, and became an arbitrary complex of straight wedges, varying considerably in form

at the fantasy of individual scribes, except in Assyria, where, under royal influence, an extremely conventionalized, but clear and practical, hand was developed as the standard Ninevite cuneiform of the seventh century B.C.

§ 5. **Polyphony of signs.** It is well known that many of the cuneiform signs are polyphonous, i. e. they have more than one phonetic value. Thus the sign *DU* has also the values *gin*, *gub*, *tum*, and *ra*, and the sign *NE* may also be read *bil*, *izi*, and *de*. In addition to this there are many groups of signs which have, in Sumerian, a single value; e.g. *DU.DU* is read *sug* and *NE.RU* is read *erim*. These peculiarities are due, of course, to the pictorial element in the writing, which is exceedingly strong in all Sumerian texts. The original picture represented not merely its direct prototype, but also, as remarked above, a number of other ideas associated with it, all of which were expressed by different *words* which have thus survived as the phonetic values which the sign might bear. The reading of such a sign in any given passage must, in the last resort, depend upon the context, which would have been instinctively grasped by a native reader,—the values *gin*, *gub*, and *tum*, for instance, signify respectively 'go', 'stand', and 'bring', these ideas being all associated with 'foot', of which the sign *DU* is a picture. The practical difficulty is, however, lessened by the frequency with which such signs are followed by phonetic complements, i. e. a syllable after the doubtful sign beginning with the consonant which should come at the end of the proper reading of that sign. This was not done with the definite object of indicating pronunciation—as in the case of Akkadian writings such as *DU*(*ik*) to signify that *DU* is to be read *illik*—but usually in the course of grammatical construction. For instance, in the phrase written *DU-na-a-ni-ta*, 'in his going', it is clear that the first sign is to be read, not *du*, *gub*, *tum*, nor *ra*, but *gin*. Similarly, in *kur-kur-ra*, 'of the lands', the two first signs might also be read *gin*, but the final element shows that this is not so.

§ 6. **Homonyms.** The exact converse of this difficulty is unfortunately also found in Sumerian; in a number of cases (as

may be seen from the example above) entirely different signs share the same phonetic value. It has been observed that *gin* is a value of both the signs *DU* and *KUR*; *gub* is a value of *LI* as well as of *DU*, while *sig* may represent some half a dozen different signs. It must be assumed that no more difficulty was felt in Sumerian speech on account of this than is felt with homonyms in any language, and there were doubtless certain subtleties of pronunciation which writing does not reproduce. But this circumstance is none the less a serious difficulty in the study of Sumerian, and one which practice alone can mitigate. For the purpose of transcription, however, of signs into their phonetic values, it is indispensable to have some means of distinguishing which sign is being represented. Merely to write *sig*, for instance, leaves it uncertain which of the possible signs bearing this value stands in the original. For purposes of distinction it has been customary to append to the transcriptions a variety of diacritical marks in the form of accents or such like. This practice is open, however, to the two serious objections, first, that the learner may, quite erroneously, suppose these apparent accents to denote some modification of the sound, and, secondly, that it is almost impossible, even after long practice, to memorize a system of marking so arbitrary in allocation and so inconsistent in use. It is hoped to avoid, in the following pages, some of these inconveniences by appending a small number above and at the end of all transcriptions which may represent more than one sign, e. g. *du*, *sig*^{2}, *u*^{3} &c. The sign which most normally bears any given value, or the simplest sign, will be regarded as the first, and will be unmarked, the numbers beginning at the second; e. g. the sign *DU* will be rendered as *du* (unmarked), while *KAK* will be *du*^{2}, *GAB* *du*^{3}, and *UL* *du*^{4}. It should, of course, be firmly grasped that this system is still quite arbitrary, and that no significance attaches to the order in which the figures are assigned; it is purely a method of distinction. The signs corresponding with these respective values can readily be found by means of the Table of Transcriptions (pp. 1–6), and the Vocabulary is arranged on the same principle. But no system of marking can be more than

a clumsy substitute for the actual text, upon which the learner is recommended to concentrate his attention.

§ 7. **Uses of pictorial and phonetic writing.** The main uses of the Sumerian syllabary are two. As a pictorial script it naturally tends to express isolated ideas by actual or composite unities of signs. The practical result of this is that the *roots* of the language are, in the great majority of cases, written *ideographically*, which is only a manner of saying that such conceptions as are capable of objective representation are conveyed in picture-writing, though instances of the phonetic writing of roots, either by spelling out (as *ba-al* for *bal*) or by the use of an homonymous sign, will frequently be pointed out in the texts. These, however, are exceptions. But it is impossible, for the most part, to express relativity by the foregoing means, and hence the second main use of the syllabary is to write phonetically those elements of language which perform this function. Thus, such ideas as 'sun', 'to be bright', 'day', could all be expressed by one and the same sign, but such an extension of the idea as 'on that day' required the help of a phonetic writing; 'day' is written by the sign *UD*, originally a picture of the rising sun, but 'on that day' is written *ud-ba* (i.e. 'day—on that'), where *ba* has no pictorial significance whatever, but is simply a Sumerian demonstrative pronoun. This dual use of the signs is facilitated by the fact that Sumerian is an almost entirely uninflected language, in which the roots are seldom modified internally by grammatical variations. Thus the one 'ideogram' is always sufficient to express the root, which acquires its modifications from surrounding phonetic elements.

§ 8. **Determinatives.** A third use of certain signs is also to be noticed. It is a natural device of picture-writing to designate the class of object in question by affixing a general to a particular representation. Signs so used are called *Determinatives*, and usually precede the noun, though a few normally follow. The principal determinatives are:—

PREFIXED.

dingir	before	names	of	gods	*ma*^{3}	before	names	of	ships
mul	,,	,,		stars	*gi*	,,	,,		reeds, baskets, & mats
itu	,,	,,		months	*duk*	,,	,,		earthen vessels
id	,,	,,		rivers	*na*^{2}	,,	,,		stones
lu^2	,,	,,		peoples or professions	*sig*^{2}	,,	,,		wools
sal	,,	,,		females	*tug*	,,	,,		cloth-stuffs
u^2	,,	,,		plants	*sa*	,,	,,		network
giš	,,	,,		wooden objects	*kuš*	,,	,,		skins or leathers

POSTFIXED.

ki	after	names	of	places and countries	*mušen*	after	names	of	birds
ha	,,	,,		fishes	*nitah*	,,	,,		males

Certain of these determinatives may vary in position before or after the word they determine; thus, *nitah* is occasionally found preceding, and *sal* following, the word qualified. *ki* also precedes in the common *ki-uri*^{2}, the Sumerian writing of Akkad. But such cases are exceptions.

These determinatives have been treated as involving a peculiar use of certain signs, and they will generally be printed small before the word determined, e.g. *AN.EN.LIL*, which is to be read *dingir en-lil*, 'god Enlil', will be represented by ^{d}*en-lil*. It is, however, by no means certain that their use is merely a device of writing. On the contrary, there is a strong probability that they were in most cases actually pronounced, thus forming a means of distinction between the homonymous words which are so common in the language.

THE SUMERIAN LANGUAGE

§ 9. Sources of the Sumerian language. The decipherment of the Semitic Babylonian and Assyrian languages (which it is convenient for present purposes to group under the name of Akkadian) was accompanied by the discovery of texts obviously not written in those tongues, but, in many cases, furnished with interlinear Akkadian translations. Simultaneously, there appeared a large number of tablets containing elaborate scholastic texts, in which multitudes of words, sentences, extracts, and scientific terms were translated from the strange language. It is from these two classes of documents, namely, the translated texts and the bilingual lists (called *syllabaries*), that our knowledge of the Sumerian language is almost entirely derived. It is not possible to fix with much accuracy the date at which Sumerian ceased to be a living, spoken, tongue, but it is clear that for certain purposes, especially religious, its importance continued undiminished long after its use as a vernacular had disappeared. Sumerian was recited, studied, glossed, and even to some extent written, by priests and professional scribes, until the latest days of Babylonian importance under the successors of Alexander the Great. The comparison with the mediaeval and modern use of Latin is obvious. Some notion of the general scope of Sumerian literature may be gained from the selections translated in the following pages.

§ 10. Sumerian vocal elements. The sounds used in Sumerian, as expressed by the phonetic values of the signs, are:—

Vowels: *a*, *e*, *i*, *u*.

Consonants: *b*, *d*, *g*, *h*, *k*, *ḳ*, *l*, *m*, *n*, *p*, *r*, *s*, *ṣ*, *š*, *t*, *ṭ*, *z*.

The existence of these consonants in Sumerian rests upon the evidence of the Akkadian glosses, or phonetic spellings of Sumerian words. It has, however, been held that the Semitic emphatic consonants *ḳ*, *ṣ*, and *ṭ* did not exist in Sumerian, and this is, in itself, not improbable. In fact, however, the signs which involve these sounds are constantly used in Sumerian writing, and it is

difficult to account for their presence if they did not correspond with a real necessity of the language. Whether the distinctions they expressed were the same as those of the Semitic plain and emphatic consonants or not, these latter are the only ones known to us, and should therefore be preserved at least until further evidence is available. Similarly the *h* sound is often represented as a hard, aspirated *g* (written *ǧ*) in Sumerian, but the evidence for this is insufficient, and it is therefore unnecessary to invent any new symbol. In the following pages *ḳ* will be represented by *q*, and the sign *ṣi* transliterated by *ze*.

§ 11. **Dropping of final consonants.** By far the greater number of Sumerian roots are monosyllabic, and may consist of vowel + consonant, or consonant + vowel, or consonant + vowel + consonant; of these the third class is the most numerous. In both cases, however, where a consonant closes the root, its true form is often disguised by the disappearance of the final consonant. This disappearance is very characteristic of Sumerian, and, in the case of disyllabic roots, sometimes extends back to the vowel preceding the final consonant. This is, in fact, generally the reason for the existence of the 'phonetic complements' mentioned above; so regularly was the final consonant dropped that it was written in expressly before the following grammatical element. A striking example is the expression *u(d)-mu he-su(d)-su(d)-ud*, 'may my days be long', where the last word is to be read *hesusud*. This is a definitely phonetic device to ensure the pronunciation, but in the far more common *kur²-kur²-ra*, 'of the mountains', *kalam-ma*, 'of the land', &c., the element actually added is *-a*, not *-ra*, or *-ma*, and the preceding consonants are inserted to compensate for the normal loss of the final consonant of the root.

The final consonants most frequently dropped are *d*, *ṭ*, *g*, *k*, *m*, *n*, and *r*. These usually disappear from the end of roots when the element immediately following begins with a consonant, but are retained when followed by a vowel. In cases of apparent doubling of final consonants, as *kalam-ma*, *kur²-kur²-ra*, the dropping of the first will not usually be marked in the transliteration of the texts.

THE PRONOUNS

§ 12. Independent Personal Pronouns. Sumerian has three kinds of Pronouns, independent, suffixed, and infixed, the last of which occur only with verbs (see § 46).

The *independent* pronouns ('I', 'thou', 'he', 'we', &c.) distinguish person, number, and to some extent case, but not gender.

	1st Person		2nd Person	
	Singular.	Plural.	Singular.	Plural.
Nomin. & Accus.	*ma²*, *ma²-e*, *mê*	*me-en-de²-(en)*	*za*, *za-e*	*me-en-ze-en*
Indirect Cases.	*ma²-a*	—	*za-a*	—

	3rd Person	
	Singular.	Plural.
Nomin. & Accus.	*e-ne*	*e-ne*, *e-ne-ne-(ne)*
Indirect Cases.	*e-ne*	*e-ne-ne.*

Independent pronouns are used only when emphasis needs to be expressed. The forms most commonly found are those of the 1st and 2nd singular. The 3rd person sing. and plur. is seldom expressed pronominally, except with the verb 'to be'. The 1st and 2nd plur. are of very rare occurrence. The indirect cases are also little used, their functions being mostly performed by the suffixed or infixed pronouns. To these forms, when they are used, may be added the characteristic consonant of the various cases (see § 21), of which the dative *-r* is the most generally found. The following examples illustrate the independent pronouns :—

ma²-e lu² kin-gi²-a me-en, 'I am a messenger'; *ma² ga-mu-ra-bu(r)²-bur²*, 'I will reveal to thee'; *me-e e²-mu ga-tu*, 'let me enter my house'; *ma²-ra*, 'unto me'; *e-lum za-e*, 'exalted art thou'; *za-a-ge*, 'of thee'; *e-ne-ir mu-un-na-sug²-gi-eš*, 'unto him they

hastened'; *e-ne ma-ra-e³-e³*, 'they will raise up for thee'; *e-ne-ne-ne maškim-hul-a-meš*, 'they are the wicked fiends'.

§ 13. **Suffixed personal pronouns.** The *suffixed* personal pronouns ('my', 'thy', &c.), which are used only after nouns or noun-phrases, are:—

	1st Person		2nd Person	
	Singular.	Plural.	Singular.	Plural.
Nomin. & Accus.	*-mu*	*-men, -me*	*-zu*	*-zu-ne-(ne)*
Indirect Cases.	*-ma²*	*-me*	*-za*	,,

	3rd Person	
	Singular.	Plural.
Nomin. & Accus.	*(-a)-ni, -bi*	*(-a)-ne-ne, -bi-ne, -bi-ne-ne*
Indirect Cases.	*(-a)-na, -ba*	,,

The vowel *-a* is, generally speaking, characteristic of the indirect forms in the singular of these pronouns, though the distinction is not invariably maintained, and *-a* sometimes appears in the Nom. and Acc. cases. The case is, of course, always that of the substantive to which the pronoun is attached. For the cases of substantives see § 21.

The full form of the 3rd sing. and plur. pronouns is *-a-ni, -a-ne-ne*, but the first vowel disappears when the suffix follows another vowel. In the 3rd pers. there is a tendency to use *-ni, -na* of persons, and *-bi, -ba* of things, but the distinction is often ignored. The *-bi, -ba* of the sing. is not uncommonly used in place of the plur. forms.

The following examples illustrate the suffixed pronouns:—

sib-mu, 'my shepherd'; *šu²-ma²*, 'in my hand'; *ma²-e eri-za* (not *zu*, though nomin.), 'I, thy servant'; *ki-dur²-ša(g)²-du(g)²-ga-zu*, 'thy dwelling of the glad heart'; *ki-bi-šu³ ne-in-gi²*, 'to its place

he restored it'; *kala(m)-ma-ni*, 'his land'; *alan-ba* (demonstrative, § 15) *nin-mu* ^{d}*nin-e^{2}-gal mu-bi*, 'of this statue "my lady is Nin-egal" is its name'; *uru-me-a*, 'in our city'; *ki-zu-ne-ne-ta*, 'from your place', i.e. 'from you'; ^{na2}*kišib-a-ne-ne*, 'their seal'; *dumu-ne-ne-ir*, 'to their sons'; *umun-bi-ne*, 'their lord'; *nam-sig*^{3} *šu^{2}-ba mu-gal^{2}-am^{2}*, lit. '[distaffs] the smiting in their hands were', i.e. they used only distaffs for smiting.

§ 14. **Reflexive Pronoun.** The *reflexive* pronoun is expressed in Sumerian, as in Akkadian (*ramânu*), by a substantive, modified by the suffixed personal pronouns. In Sumerian the word is *ni^{2}* (sign *IM*), to which is sometimes added *-te*, making *ni^{2}-te*: thus, *ni^{2}-zu*, 'thou thyself'; *ni^{2}-ba*, 'in itself'; *e^{2}-ni-ni^{2}-te-a-ni*, 'his own house', lit. his house, of himself'; *ni^{2}-te-a-ne-ne-a*, 'by themselves', 'of their own accord'.

§ 15. **Demonstrative Pronouns.** The *demonstrative* pronouns are:— *-né*, *-bi*, *-ba*, all suffixed, the latter being, of course, indistinguishable in form from the suffixed 3rd personal pronouns. Of these three the two latter are by far the more commonly used.

Examples:—*ne-e-ta*, 'by this'; *u(d)-da-ne-e*, 'on this day'; *u(d)-ba*, 'on that day, then'; *lu^{2}-bi*, 'that man'; *aš*^{3} *bad-ga(l)-gal-la-bi*, 'those six mighty walls'; *alan-ba*, 'of that statue' (§ 13, above).

Another demonstrative pronoun, which differs from the above in being independent, not suffixed, is *hur*, 'this, that' (standing alone). Examples:—*hur-gim*, 'like this'; *hur-šu*^{3}, 'upon this'.

§ 16. **Relative Pronouns.** The *relative* pronoun, properly speaking, does not exist in Sumerian, but the clause which such a pronoun should introduce is normally prefaced by a noun in apposition to the noun qualified by the clause. The words used are: *lu^{2}*, 'man', for persons, and *nig*, 'thing', for neuters. In so far as these words regularly perform this function, they may be regarded as relative pronouns. Some examples are:—

Ur ^{d}*Nammu lu^{2} e^{2}-*^{d}*nannar in-du^{2}-a*, 'Ur-Nammu, who built the temple of Nannar', lit. 'the man building', &c.; *Gudea lu^{2} usu(g)-ga*

ni²-gal², 'Gudea, who in the shrine is reverent'; *Hala-^{d}.Bau lu² e² šam-a*, 'Hala-Bau, who bought the house'; *e²-a-ni nig ud-ul-li-a-ta ba-du²*, 'her house which in days of old had been built'.

Relative clauses are regarded as simple adjectives (see § 42 (*b*)), and their verb is invariably a participle, which is generally marked by the *-a* ending. As *lu²* and *nig* are frequently omitted, this is often the only sign of the relative clause.

^{d}.Šar-ṣarbati mu-nam-lugal-la-ma² ne-ib²-gu-ul-la, 'the god Š., who magnifies the name of my royalty'; *Gutium nam-lugal-ki-en-gi-ra kur²-šu³ ba-tum²-a*, 'G., which had carried off the sovereignty of Sumer to the mountains'.

The genitive case of the relative is expressed by the use of the suffixed personal pronouns simply; thus, 'the king whose word is not gainsaid' becomes 'the king, his word', &c. *lugal dug-ga-na nu-gi²-gi²-da*; similarly, *lugal-e u(d) me-lam²-bi nir-gal²*, 'the king, the storm, whose splendour is pre-eminent'.

Other oblique cases are expressed by the use of another substantive in apposition, frequently *sa(g)²*, 'midst', thus turning the case into a genitive, which is dealt with as described above. (Cf. also § 33.)

§ 17. **Interrogative Pronouns.** The *interrogative* pronouns are:—

Masc. and Fem.: *a-ba, mu-lu.*

Neuter: *a-na(-am²)*.

Examples:—*a-ba ^{d}.en-lil-gim*, 'who is like unto Enlil'; *a-ba-a gir²-ne-gub-bi-en*, 'for whom waitest thou?'

mu-lu da-ni mu-te, 'who approaches his side?'

ma² a-na mu-u³-da-zu, 'I (i.e. as for me), what know I?'; *a-na-am² he-en-dim²-en-ze-en*, 'what will ye make?'

§ 18. **Indefinite Pronouns.** The *indefinite* pronouns ('any, any one, anything') are:—

Masc. and Fem.: *lu²-na-me, -na-me, lu², mu-lu.*

Neuter: *nig-na-me, nig-nam, nig.*

These are used mostly in negative and interrogative clauses,

in the latter of which *lu*^{2}, *mulu*, are indistinguishable from the interrog. pron. above.

The indefinite *nig* prefixed to participles and adjectives forms nouns of neuter or abstract signification (compare the prefixed *nam*, § 19). Examples:—

lu^{2}*-na-me nu-un-zu*, 'any man knows not, i.e. no man knows'; *dim*^{2}*-me-ir-na-me*, 'any god'; *nig-nam mu sa*^{3}*-a*, 'whatever is called by a name'; *nig-du*^{4}*-e pa-mu-na-e*^{3}, 'whatever was seemly he wrought gloriously for him'; *nig-ag-a*(*g*)*-bi*, 'whatever his doing, i.e. his acts'.

THE NOUN

§ 19. **Formation of Nouns.** Apart from the noun consisting of the simple root, which is the most common form, and does not need illustration, Sumerian forms nouns also by two methods of compounding:—

(*a*) With other nouns or adjectives, in various relations:—

gi(*g*)*-bar*, 'half-night, i.e. midnight'; *ša*(*g*)^{2}*-hul*^{2}, 'joy of heart'; *ki-izi*, 'fire-place'; *u*(*d*)*-šu*, 'sunset'; *šu*^{2}*-il*^{2}, 'prayer, lit. hand-lifting'; *lu*^{2}*-gal*, 'king' (lit. 'great man'); *e*^{2}*-gal*, 'palace'.

(*b*) With various preformatives of which the commonest are:—

nam: the ordinary means of forming abstracts from concrete substantives and adjectives.

dingir, 'god'; *nam-dingir*, 'godhead'; similarly, *nam-lugal*, 'royalty'; *nam-sig*, 'weakness'; *nam-erim*^{2}, 'enmity'; *nam-nir-gal*^{2}, 'lordship'; *nam-gal*, 'greatness'; *nam-dug*^{2}, 'goodness'.

nig (i.e. the neuter indefinite pronoun, see § 18, above), with similar force; it forms abstracts and neuters:—

nig-si-sa^{2}, 'righteousness'; *nig-gar*, 'goods, property'; *nig-gi-na*, 'faithfulness, justice'; *nig-ag-ag-bi*, 'his acts'; *nig-ba*, 'gift'.

The vowels:—

a, e.g. *a-sig*, 'the lower part'; *a-ra*^{2}, 'going, path', and *u*, e.g. *u*^{8}*-šub*, 'brick-mould'; *u*^{8}*-tu*, 'offspring'.

§ **20. Gender of Nouns.** Gender is not distinguished in Sumerian nouns. In certain cases, however, where the distinction is vital, the masculine and feminine are expressed by different words, as *lugal*, 'king', *gašan*, 'queen', but more frequently by the use of the so-called determinatives *nitaḫ* (masc.) and *sal* (fem.), as *dumu* (generally without *nitaḫ*), 'son', and *dumu-sal*, 'daughter'. But even in some cases where distinction is necessary none is made (e.g. *dam* is both 'husband' and 'wife'), and the noun is commonly of no gender.

§ **21. Declension of Nouns.** Declension of nouns is effected in all cases by means of postfixed particles. It is possible to distinguish the following cases of the Sumerian noun:—

Cases.		*Characteristic Postfixes.*	
Nominative	Genitive	*-e*	*-a(k).*
Accusative	Dative.	(*-e*, *-a*)	*-ra*, *-r*
Ablative (including Locative, Instrumental, and Comitative)	Directional	*-a*	*-šu*^{3}, *-š*
	Semblative	(*-da*, *-ta*)	*-gim*

The names given to the cases are intended only as indications of the force connected with the endings tabulated, and should not be regarded as a rigid classification. It is equally possible to consider the declension merely as a system of modifying the noun by a series of postpositions, but it seems more logical to treat all the suffixes on the same principle.

For the peculiar structure of the noun-phrase, which requires the case-ending to occur at the end of the whole complex, see below, § 29.

§ **22. Nominative, Accusative, and Ablative.** Nominative. The noun as subject of a sentence is often marked by the addition of *-e* to the root, as:—

e^2*-e lugal-bi gu*^{3}*-ba-de*, 'the temple shall proclaim its king'; *dam-e dam-na-ra ba-an-na-an-dug*, 'a husband has said to his wife';

d.en-lil-e igi-zi-mu-ši-bar, 'Enlil looked upon him with kindly eye'.

This suffix is not, however, by any means always attached to the subject of the sentence, and the plain root, or even a suffixed *-a*, is sometimes found in this position.

Accusative is generally expressed by the root alone, without modification. As will be explained later, in dealing with the Verb (§ 46), the object of the sentence is generally gathered up in the verb-complex by means of an infixed accusative pronoun, and the substantive which forms the object has usually no external modification. When it has, the ending is either *-e*, or (sometimes) *-a*, as in the nominative. Examples:—

e-bi (acc.) *id-nun-ta ib-ta-ni* (acc. infix) *-e*[3], 'that ditch from the lordly river he led (it)'; *lagaš-(KI)-e* (acc.) *me-gal-la mi-ni* (acc.)-*-ib-il*[2], 'Lagash with mighty decree he exalted'; *kalam-e a-hul*[2]*-la mu-da-e*, 'the land with water of gladness he watered'; *nam-ti-la* (acc.) *d.nannar-gim*, 'a life like the moon [have they given me]'.

The relations which are here grouped for convenience under the name of Ablative are approximately those expressed by the Latin ablative. The suffix *-a* is characteristic of this case in Sumerian, and appears particularly in the forms *-da* and *-ta*. Four main relations are thus expressed:—

Ablative proper: *sig-ta*, 'from the nether (region)'; *uru-ta*, 'from the city'; *kur*[2]*-ma*[3]*-gan-(KI)-ta*, 'from the mountain of Magan'; *a-ab-ba-igi-nim-ta*, 'from the upper sea'.

The *-ta* ending has also a *distributive* use, e.g.:— *X ma-na-urudu-ta*, '10 minas of copper each'; *35 udu 1 sila-ta*, '35 sheep at 1 *sila* (of grain) each'.

Locative (of place and time): *e*[2]*-a*, 'in the house'; *an-ki-a*, 'in heaven and on earth'; *u(d)-ba*, 'on that day'; *edin-da*, 'on the plain'; *ša(g)*[2]*-lu*[2]*-šargeš-ta*, 'among a multitude of men'.

Instrumental: *mu-mah-a*, 'with an exalted name'; *a-hul*[2]*-la*, 'with water of gladness'; *igi-gal*[2]*-gal-mu-ta*, 'with my great skill'.

Comitative (generally *-da*): *za-da*, 'with thee'; *pa-te-si-umma-(KI)-da*, 'with the governor of Umma'.

§ **23. Genitive.** The GENITIVE is marked by the ending *-ak*, of which *k* (in certain circumstances softened to *g*), is the characteristic letter. This final consonant is retained before vowels, but regularly disappears before (1) succeeding elements beginning with a consonant, and (2) at the end of words, so that the genitive often appears to end in *-a*. It is further to be observed that, as with the other case-endings, the genitive ending is placed at the end of the complex formed by the noun and its various qualifiers (cf. § 29). The result of this is that, when the phrase contains more than one genitive, there is an accumulation of *k* sounds at the end of the phrase, and these behave according to the above rule as to succeeding vowels or consonants. On the analogy of the other case-endings it is to be expected that the phrase 'the slave of the king' would be expressed in Sumerian as 'the slave—the king—of', but this process is carried further when more than one genitive is involved, so that, e.g., 'the slave of the son of the king' becomes 'the slave—the son—the king—of—of', and so forth. These general principles may best be understood by consideration of the forms which can actually arise.

NOUNS QUALIFIED BY ONE GENITIVE

(*a*) 'The slave of the king' = *eri-lugal-lak* (but *-k* drops at end of word) = *eri-lugal-la*.

(*b*) 'To the slave of the king' = *eri-lugal-lak-ra* (but *-k* drops before succeeding consonant) = *eri-lugal-la-ra*.

If the phrase 'the slave of the king' is the subject of a sentence, or for any other reason (e.g. accusative) takes the ending *-e*, the final *k* sound is retained, but softened to *g* before *e*, thus:—

(*c*) 'The slave of the king [went]' = *eri-lugal-lak-e* (which becomes) = *eri-lugal-la-ge*.

Similarly before the plural ending *-e-ne* (for which see below, § 27):—

'The slaves of the king' = *eri-lugal-lak-e-ne* (which becomes) = *eri-lugal-la-ge-ne.*

The harder *k* is retained before *a*, as:—

(*d*) 'By the slave of the king' = *eri-lugal-lak-a* (which becomes) = *eri-lugal-la-ka.*

Similarly before the suffixed pronoun *-a-ni* (§ 13):—

'His temple of majesty' = *e-nam-nun-na-ka-ni.*

NOUN QUALIFIED BY MORE THAN ONE GENITIVE

(*e*) 'The slave of the son of the king' = *eri-dumu-lugal-lak-ak* (but *-k* drops at end of word) = *eri-dumu-lugal-la-ka.*

(*f*) 'To the slave of the son of the king' = *eri-dumu-lugal-lak-ak-ra* (but *-k* drops before succeeding consonant) = *eri-dumu-lugal-la-ka-ra.*

(*g*) 'The slave of the son of the king [went]' = *eri-dumu-lugal-lak-ak-e* (which becomes, as (*e*) above) = *eri-dumu-lugal-la-ka-ge.*

'The slaves of the son of the king' = *eri-dumu-lugal-la-ka-ge-ne.*

(*h*) 'By the slave of the son of the king' = *eri-dumu-lugal-lak-ak-a* (which becomes) = *eri-dumu-lugal-la-ka-ka.*

§ 24. **Dative.** The DATIVE is expressed by the suffix *-ra*, of which *r* is the characteristic letter, appearing often in the forms *-ar*, *-ir*, and *-ur*. When the word or phrase, to which the suffix would be attached, ends in a vowel, there is a tendency for this *-r* to be lost, through the normal disposition of certain final consonants to disappear (see § 11), e. g. *lugal-mu . . . mu-na-du*, 'for my king . . . I have built'; instead of *lugal-mu-ra* or *lugal-mu-ur*. After a consonant, however, the suffix is always preserved, even when the consonant itself has disappeared, as in the case of the Genitive

(cf. the example (*b*) in the preceding section). Apart from this, the Dative needs no explanation. Examples :—

ma²-ra, 'to me'; *lugal-e²-a-ra*, 'to the owner of the house'; *d.marduk-dumu-sag-d.en-ki-ka-ra*, 'to Marduk, the eldest son of Enki'; *gu³-de-a-ar*, 'unto Gudea'; *nin-a-ni-ir*, 'to his lady'; *lu²-lu²-ur in-da-lal*, 'one man against another has brought a charge'.

§ **25. Directional.** The name of DIRECTIONAL may be given for convenience to the case formed in Sumerian by the suffix *šu²* (always written with the sign *KU*). In some instances the use of this suffix is difficult to distinguish from that of *-ra*, *-r* (Dative). The general force of *-šu³* is directional, both of place and time, in the sense of the Latin *ad*, and it is chiefly differentiated from *-ra* by (1) referring nearly always to things, not persons, and by (2) including certain more extended significations, whereas *-ra* is purely dative. All of these, however, result naturally from the original sense of motion toward an end, and need not be further classified. Like *-ra* (see above section) *šu³* is influenced by the preceding vowel, and may appear in the forms *-aš*, *-eš*, *-iš*, and *-uš*. Examples :— *ki-bi-šu³*, 'to its place'; *egir u(d)-da-aš*, 'afterwards, unto (future) days'; *sag-e-eš*, 'as a gift'; *ama-in-dim³-en-na-uš*, 'unto the mother who created me'.

§ **26. Semblative.** The SEMBLATIVE is marked by the suffix *-gim*, 'like', and corresponds to the prepositional phrase introduced by that word in English. Examples :—*har-sag-gim*, 'like a mountain'; *anšu-edin-na-gim*, 'like a wild-ass of the plains'; *lu²-aš²-gim*, 'as one man'.

§ **27. Plural of Nouns.** The PLURAL of Sumerian nouns is formed in three ways :—

(1) by repetition of the noun, as in *ku(r)²-kur²-ra*, 'the mountains'; *du(g)-dug-ga*, 'the commands', &c. This occurs only in a few examples, and always in stereotyped phrases.

(2) by adding the suffix *-e-ne*, this being the regular and most common method. The suffix is also found in the variant forms

-i-ne and *-ne*, when the vowel immediately preceding modifies or absorbs the first *e* of the suffix.

(3) by adding the suffix *-meš*, i.e. *me-eš*, generally written as one sign *MEŠ* in later times, but in early texts the sign *ME* is used, though probably with the same pronunciation. Another suffix *HI.A*, of uncertain reading, is also used occasionally as a plural sign. Examples:—(of 2) *dingir-e-ne*, 'the gods' (sometimes *dingir-ri-e-ne*); *lugal-e-ne-ir*, 'to the kings'; *eri-ne*, 'slaves'; *sangu-ne*, 'priests': (of 3) *illu-meš*, 'floods'; *lu²-ne-me-eš*, 'these men'; *dub-sar-meš* (written *ME*), 'scribes'.

The suffixes of the various cases are attached to nouns in the plural *after* the plural ending (see § 29).

§ 28. **Model Declension.** As a specimen the noun *lugal*, 'king', may be declined in full as follows:—

	Singular.	Plural.
Nom.	*lugal-e, lugal*	*lugal-e-ne*
Acc.	*lugal, lugal-la*	*lugal-e-ne*
Ablat.	*lugal-la*	*lugal-e-ne-a*
Gen.	*lugal-la*(*k*), (see § 23)	*lugal-e-ne-k* (see § 23)
Dat.	*lugal-ra*	*lugal-e-ne-ir*
Direct.	*lugal-šu*³	*lugal-e-ne-eš*
Sembl.	*lugal-gim*	*lugal-e-ne-gim*

§ 29. **The Noun-phrase.** Every noun in Sumerian, when it is modified at all, stands as the first word of a complex which aims at reproducing the whole of the circumstances connected with the noun, and which thus forms logically a complete sense-unity. An extreme example of this is found in the inscription of Lugalzaggisi (p. 102), where the meaning of the opening sentence is simply 'Enlil gave to Lugalzaggisi', but the name of the king is modified by some twenty honorific titles, and the phrase is not closed by the dative ending *-ra* until the end of all these. Now, as the noun can be modified not only by adjectives, adjectival phrases, and dependent genitives, but by all the elements mentioned hitherto, suffixed pronouns, plural and case-endings, where all or some of these

occur together they are regularly suffixed in an invariable order. The noun itself heads the phrase, and is followed by

(1) adjective (or adjectival clause)—*sib-zi* (adj.), 'the true shepherd'.

(2) dependent genitive—*sib-zi-udu-ka*, 'the true shepherd of the sheep'.

(3) suffixed pronoun—*sib-zi-udu-ka-ni*, 'his true shepherd of the sheep' (but notice, *sib-zi-udu-na-ka*, 'the true shepherd of his sheep').

(4) plural suffix—*sib-zi-udu-ka-ni-ne*, 'his true shepherds of the sheep'.

(5) case-ending—*sib-zi-udu-ka-ni-ne-ir*, 'to his true shepherds of the sheep'.

When any of the intermediate elements are missing the same order is in all cases observed, e. g. the case-ending follows the adjective, the plural-suffix follows the genitive, and so forth, when the other elements do not occur.

The following examples are illustrative:—

igi-hul²-a-ne-ne-a, 'with their joyful eye' (noun + adj. + poss. pron. + case); *sal-u(d)-bi-ta-ge-ne*, 'the women of those days', (noun + adject. phrase forming depend. genit. + plur.); *samsuiluna-lugal-la-la-ni-i²-me-en-na-ra*, 'unto me, S., who am the king of his pride', {noun + relat. clause (containing *lugal-la-la-ni*, noun + genit. + suff. pron.) + case}; *lugal-kislah-a-ge lugal-e²-a-ra*, 'the owner of the vacant land to the owner of the house'; *dingir-mu-nam-lugal-la-ma²-ne-in-gu-ul-la-aš*, 'to the god who magnifies the name of my royalty'.

ADJECTIVES

§ 30. Adjectives. No separate treatment of the adjective in Sumerian is necessary, as the language does not distinguish gender (§ 20), while case and number are regarded as modifications of the

noun alone, and stand in relation to the noun on the same level as the adjective itself, which is therefore invariable. When two adjectives qualify the same noun they have usually no copula. For the position of the adjective in the noun-phrase, see the preceding section.

The *negation* of the adjective is *nu*, e.g. *nu-dug*^{2}, 'not good'; *nu-še-ga*, 'disobedient'; &c.

ADVERBS

§ 31. **Adverbs.** These are formed from adjectives, principally in two ways:—

(1) by suffixing *-bi*, as *gal-bi*, 'greatly'; *egir-bi*, 'afterwards'; *gig-bi*, 'with difficulty'; *gibil-bi*, 'newly'.

(2) by suffixing *šu* (generally in the form *-eš*), as *hul*^{2}*-li-eš*, 'joyfully'; *dug*^{2}*-gi-eš*, 'well'; *ku*^{3}*-gi-eš*, 'brightly'.

Other adverbs are:—

a-ba, 'and then'.
me, *me-a*, *me-a-bi*, 'where?' 'when?'
en (*e-ne*, or *e-en*), 'how long?'

CONJUNCTIONS

§ 32. **Conjunctions.** The simple copula, 'and', is more frequently omitted than expressed, both between clauses and words. When expressed, however, the form used is the suffix *bid* (for *bi-da*, lit. 'with it'). Copula and asyndeton seem to be used indifferently. The last *-d* of *bid* is liable to be dropped at the end of a word or before a following consonant, and the copula then appears as *bi*, thus, *u*(*d*)*-gig-bi*, 'day and night', but *an-ki-bi-da-ge*, 'of heaven and earth', (for *an-ki-bid-ak*, see § 23). Other examples are *an* ^{d}*enlil*, 'Anu and Enlil'; *idigna-buranun-bi*, 'the Tigris and Euphrates'; *ša*(*g*)^{2}*-*^{d}*utu-*^{d}*dumu-zi-bi*, 'the heart of Utu and Tammuz'.

The copula *u*^{3} is occasionally used, even in early texts, but in all cases it is probably due to Akkadian influence. 'Either . . . or . . .' is expressed by suffixing . . . *he* . . . *he*, as *lu*^{2}-*umma*-(*KI*)-*he lu*^{2}-*kur*^{2}-*ra-he*, 'either the men of Umma, or the men of the mountains'.

Of subordinating conjunctions, used to introduce a dependent clause, the following are the most commonly found:—

ud, *ud-da*, 'when'; *u*(*d*) ^{d}*enlil lugalzaggisi-ra nam-lugal e-na-si*^{2}-*ma-a*, 'when Enlil had given L. the sovereignty'.

ud e^{2} ^{d}*ningirsūka mu-du*^{2}-*a*, 'when he was building the temple of Ningirsu'.

ki, 'where'; *ki al-gin-a*, 'where he goes'.

en, *ene*, *en-ud-da*, 'until, as long as'; *en-e kubabba*(*r*)-*ra ba-an-na-ab-lal-e*, 'until he shall pay the money'; *e-ne-ud-da al-ti-la*, 'as long as he lives'.

tukundi, *tukundi-bi* (written respectively *ŠU*^{2}.*GAR*.*TUR*.*LAL* and *ŠU*^{2}.*GAR*.*TUR*.*LAL*.*BI*), 'if', regularly used at the beginning of laws: *tukundi dam-e dam-ma ba-an-na-an-dug*, 'if a wife says to her husband'; *tukundi-bi lu*^{2} *giš-šar-lu*^{2}-*ka giš in-sig*^{3}, 'if a man in (another) man's garden cuts wood'.

bar . . . *ka*, 'besides that . . .', *bar* . . . *ka-šu*^{3} (*ge-eš*), 'because'.

PREPOSITIONS

§ 33. **Prepositions.** These do not exist in Sumerian as separate parts of speech, their place being taken by nouns in various oblique cases, e.g. 'before the king' would be expressed by *igi-lugal-la-šu*^{3}, lit. 'to the eye of the king', and 'among a multitude of men', by *ša*(*g*)^{2}-*lu*^{2}-*šargeš-ta*. The words most commonly found, in addition to these, are *egir*, 'after', *ugu*, 'over', and *ki* or *ki* . . . *ta*, as in *ki-ab-ba-šag-ga-ta šu*^{2}-*ba-ti*, 'from Abbashagga he has received'; *ri-ba-an*, 'between', and *nam* . . . *šu*^{3}, 'because of', or 'in place of'.

NUMERALS

§ 34. **Numerals.** The cardinal numbers are:—

1. *aš*^{v2}	12. *u-min*
2. *min*	20. *niš*
3. *eš*	30. *ušu*
4. *limmu*	40. *nimin*
5. *i*, *ia*^{2}	50. *ninnu*
6. *aš*^{v3}	60. *geš*, *muš*
7. *imin*	80. *geš-niš*
8. *ussu*	100. *geš-nimin*
9. *ilimmu*	600. *geš-u*
10. *u*	3,600. *šar*
11. *u-aš*^{v2}	216,000. *šar-geš*

Fractions:—$\frac{1}{6}$ *šuš* $\frac{2}{3}$ *šanabi*
$\frac{1}{3}$ *šušša* *na* $\frac{5}{6}$ *kingusila*
$\frac{1}{2}$ *ba(r)* $\frac{1}{60}$ *gin*

Numbers are always written by figures in the texts, so that their names are not of much practical importance.

Cardinals are converted into ordinals by the addition of *kam*-(*ma*), e.g. *min*, 'two', but *min-kam*, 'second'.

For the formation of distributives by means of the suffix *-ta*, see above, § 22.

Multiplication is expressed by the use of *a-ra*^{2}, 'going', i.e. 'time, occasion', before the numeral, which is usually followed by *kam*, thus, *a-ra*^{2}*-IX-kam-aš ba-hul*, 'they were destroyed for the ninth time'.

THE VERB

§ 35. **Simple and compound verbal roots.** The majority of Sumerian roots, as was noticed in the case of the noun (§ 19), are simple and capable of use either as verb, noun, or adjective. These parts of speech are distinguished, however, by the subsidiary elements which accompany them, and those characteristic of the

verb will be explained below. But, besides the simple root, verbs are also formed by the combination of this with a preceding noun, having either an accusative or adverbial connexion with the root; thus *gar*, 'to make', but *šu*^{2} . . . *gar*, (lit.) 'to make with the hand', *gi*^{2}, 'to turn', but *ka* . . . *gi*^{2}, (lit.) 'to turn the mouth', i.e. 'to gainsay, or revoke'. In the case of compound verbs the noun element always stands first, and the other elements intervene between the noun and the root. Thus there is formed a verb-complex similar to the noun-complex described in § 29. The development and principles of this are now to be indicated.

§ 36. **Conjugation of the verb.** In itself the verbal root expresses nothing but an idea, without any distinction of voice, mood, tense, number, or person. Intensive and causative senses, corresponding to the Akkadian *pi'el* and *šaph'el*, are sometimes indicated by the reduplication of the root, but this is by no means always the case, and these senses are often present where there is no outward mark to indicate them; conversely, the reduplicated root is found without such signification. All other modifications of the verb are expressed, in various degrees of precision, by means of accompanying elements, which generally precede, but in certain circumstances follow, the root. These elements are now to be explained, but it should be premised that their use is very difficult to analyse, that many different opinions have been held concerning them, and that isolated examples can always be found which appear to violate well-ascertained rules, particularly as between the earlier and later texts. The following sections are based upon the principles which seem to afford the most comprehensive and most practical explanation of actual usage.

§ 37. **Classes of elements which accompany the verb.** The elements which surround the verbal root may be distinguished into three classes:—

(A) Subject-prefixes.
(B) Conjugating elements.
(C) Infixes.

Of these three classes it is not possible, however, to say that they occur exclusively at the beginning, middle, or end of the verbal complex. As will be seen, this is only in part the case with either of the classes.

§ 38. **(A.) Subject-prefixes.** The first member of a Sumerian verb-form is usually the subject-prefix. This assumes a great variety of forms, and may be either :—

(1) *e-*, *al-*.

(2) A simple syllable, consisting of a vowel combined with one of the consonants *m*, *n*, or *b*, either the vowel or the consonant preceding. The forms most commonly found are :—

mu, *ma*, *mi*,	*im*,
ni (i.e. *i*^{2}), *ne*,	*in*, *an*,
ba,	*ib*^{2}, *ab*.

(3) A certain number of closed syllables, most commonly *mun* (*mu-un*), *man* (*ma-an*), *nen* (*ne-in*), *ban* (*ba-an*), or *bab* (*ba-ab*). These are sometimes difficult to distinguish from forms of the subject-prefix and infixed object (see § 46), but there are many cases in which it is simpler to explain the whole as subject-prefix.

In themselves, these prefixes express neither voice, mood, tense, number, nor person. Thus *in-du*^{2} can mean 'I built' as well as 'he built' or even 'it was built'. The perfect plural also, *in-du-uš*, 'they built', might have the same prefix as the imperfect singular *in-du*^{2}*-e*, 'he builds'. The term 'subject-prefix' is therefore, strictly speaking, inexact; the presence of these elements merely indicates the subject, and their function is to take up and incorporate the external subject in the verb-complex, precisely as the infixed pronoun (see § 46) takes up the external object.

It has been said above that many variant forms of this prefix are used, being mostly combinations of vowels with the consonants *m*, *n*, or *b*. Except in a very few cases (§ 39, below), it has not been possible to discover what principle, if any, governs the use of the various forms, or in what respect, e.g. *mu-du*^{2}, 'he built', differs

from *in-ag*, 'he reigned'. For merely practical purposes it may be assumed that no material divergence of meaning is indicated by the use of one form in preference to another. Examples of these prefixes are so frequent in the texts that none need be given here.

§ 39. (B.) **Conjugating elements; Voice.** A passive or reflexive force is sometimes associated with the use of the subject-prefixes *ba-*, or less often *al-*. Apart from these there are no marks of the passive at all, and even these are very far from being invariably used in this sense. Passives are frequently written with other prefixes than *ba-* or *al-*, and these two, when used, do not always indicate passives. The language has, therefore, very slight resources for expressing the passive at all, and this has generally to be inferred from the context. Examples:—

mu lugal-uri-(KI)-ma-ge si-mu-ru-um-(KI) mu-hul, 'Year when the king of Ur destroyed Simurum'; (contrast) *mu si-mu-ru-um-(KI) ba-hul*, 'year when Simurum was destroyed'; *e²-a-ni ba-du² a-ba ba-sun*, 'his house was built and then ruined'; *nu al-til*, 'it is not finished'; but compare also *lu² igi-mu-ši-bar-ra-ne nam-ti mu-na-sud*, 'the man regarded by you, life is lengthened for him' (*mu-* passive); *pa-te-si-ra guškin mu-na-tum²*, 'to the governor gold was brought'; *sag-sig ba-ši-gar*, 'he lowered his head' (*ba-* not passive); *du²-de² al-ne-dug*, 'he commanded them to build' (*al-* active).

A passive is occasionally formed by suffixing *-ba* to the whole verbal form, some other element having already been employed as subject-prefix, e. g.:—

šu²-mu-un-hul-u-ba, 'it had been destroyed'; *giš-ha(r)-har an-ki-a mu-un-gi-na-eš-a-ba*, 'the designs of heaven and earth had been decided'.

§ 40. **Conjugating elements; Tense, Number, and Person.** A distinction of tenses, or rather states, between Perfect and Imperfect is made by the use of the plain root for the Perfect, and the addition to it of a suffixed *-e* for the Imperfect. Thus the characteristic forms are *mu-du²*, 'he built', and *mu-du²-e*, 'he builds,

or, will build', since the Imperfect naturally embraces the future as well as the present. These are well illustrated in *tukundi-bi lu*^{2} . . . *giš in-sig*^{3} . . . *i*^{2}*-lal-e*, 'if a man . . . has cut wood . . . he shall pay'. This distinction, again, is not always observed, and the root without suffix often serves also for the imperfect. A more regularly marked difference is made between the 3rd pers. plur. of the two tenses, the imperfect ending in *-ene*, and the perfect in *-es* (*-uš*, or *-aš*). Contrast the two clauses in *nam-šag-ga mu-tar-ri-eš*^{3}*-a šu*^{2}*-na-mu-da-ni-bal-e-ne*, 'the fair destiny they have decreed (perfect) unto me, may they not alter' (imperfect). Other examples are:—

Imperfect: *dingir ga(l)-gal-lagaš-(KI)-a-ge-ne gu*^{2}*-ma-si-si-ne*, 'the great gods of Lagash will assemble'; *in-lal-e-ne*, 'they shall pay'; ^{2}*i-ba-e-ne*, 'they shall divide (the property)'.

Perfect: *in-ši-in-bar-ri-eš*, 'they looked upon him'; *mu-na-an-si*^{2}*-mu-uš*, 'they gave unto him'.

From the foregoing it will appear how slight are the resources of the older historical texts for expressing some of the most vital distinctions of the verb, as we understand it. There are certain marks of tense division, by no means constantly employed, and a fairly well-marked 3rd plur. form differing as between the tenses, but no other distinctions of tense, number, and person are found. The extensive use of participial forms (§ 42 (*a*)) partly compensates for this, and, given the simplicity of structure which characterizes the older documents, not much inconvenience is caused by this seemingly hopeless paucity of grammatical resources. In the religious literature, however, there is in use a somewhat more detailed accidence, and it is possible, at least formally, to construct the two tenses in full. It must still be remembered, nevertheless, that many seeming irregularities occur, and the student must not expect to find every instance conformable to a general rule. With these reservations, it is possible to present the following conjugation of the Indicative mood. The root chosen is *du*^{2}, 'to make, or build', and the prefix throughout is *i*^{2}-, though

there is, of course, no reason why another should not be chosen (§ 38).

	Imperfect.	Perfect.
Sing.	1. *i²-du²-en* = 'I build, *or*, shall build'. 2. *i²-du²-e-en* &c. 3. *i²-du²-e*	1. *i²-du²* = 'I built, *or*, have built'. 2. *i²-e-du²* &c. 3. *i²-du²*
Plur.	1. *i²-du²-en-de²-en* 2. *i²-du²-en-ze-en* 3. *i²-du-e-ne*	1. —— 2. —— 3. *i²-du²-eš*

The second person singular is characterized in both tenses by the presence of *-e-* in addition to the other suffixes. But this usage, also, is not indispensable, and is, in fact, often disregarded.

§ 41. **Conjugating elements; Optative-Emphatic.** This Mood is one of the most clearly marked features of the Sumerian verb. Its characteristic prefixes are:—

1st pers. *ga-*

2nd and 3rd pers. *he-*, *hu-*, *ha-*

These are added to the beginning of the verb, and the forms for the various persons and numbers are the same as in the Indicative. By this means are expressed not only wishes but emphatic statements, and these particles therefore correspond with the Akkadian *lû-* in both of its senses.

The use of *he*, *hu*, or *ha* is governed by consideration of vowel-harmony with succeeding prefixes, *hu* being found before the common subject-prefix *mu*, and *ha* generally before the elements *ba*, *ma*, and *ra*. For the first pers. *ga* is the usual form, but *he* is used before *im*, and *hu* before *mu*. Examples are:—

ga-na-tum², 'let me bring'; *he-gub*, 'let him stand'; *he-da-ku²-ne*, 'let them eat'; *hu-mu-hul²-li-en*, 'mayest thou rejoice'; *he-im-mi-dur²*, 'I did cause to dwell'; *ha-ma-pad-de²*, 'may she declare'.

In religious texts written in the *eme-sal* (for which see below, § 48), the prefix *he* is generally modified into *de*^{2} (sign *NE*), which is used in precisely similar fashion.

The Optative is also occasionally expressed by the prefix *u*, which is generally a mark of the Imperative (§ 44), e. g. *u*^{3}*-ni-šu*, 'may it crush'.

§ 42. **Conjugating elements; Participles.** There are two forms of the Participle:—

(1) The verbal root, sometimes alone, but more often followed by a suffixed *-e*, *-i*, *-a*, or occasionally *-u*. Instances of this are very common:—*nu-tuk-a*, 'not possessing'; *kalam-ma e*^{3}*-a*, 'rising in the land'; *dim*^{3}*-dim*^{3}*-me*, 'creating'; *ub-da gu*(*b*)*-gub-bu*, 'standing by the side'; (root alone) *ku*(*r*)^{2}*-kur*^{2}*-da du*^{4}*-du*^{4}, 'being fair upon the mountains'; *gu*^{3}*-de-a*, 'calling [upon his god]'.

(2) The verbal root followed by *-da* or *-de*^{2}:—*giš gub-bu-de*^{2}, 'planting with trees'; *šub-bu-da*, 'cast down'.

Two uses of the Participle in Sumerian require special notice:—

(*a*) It is widely used in conjunction with the verb 'to be' as a substitute for the finite verb. By this means some compensation is made for the inadequacy of the finite forms to express certain necessary modifications (see § 40 above). Thus, while it is unusual to find 'thou buildest', phrases of the form 'building + thou art' are common.

The forms of the verb 'to be' (root *me*) are as follows:—

		Indicative.	Optative-Emphatic.
Sing.	1.	(*ma*^{2}*-e*) *me*, *me-en* = 'I am'	(*ma*^{2}*-e*) *he-me*, *he-me-en*
	2.	(*za-e*) *me*, *me-en* &c.	(*za-e*) *he-me-en*, *he-me*
	3.	*i*^{2}*-me*, *im-me*	*he-me* (or *he-a* or *he* simply)
Plur.	1.	*me-en-de*^{2}*-en*	——
	2.	*me-en-ze-en*	——
	3.	(*i*^{2})*-me-eš*	*he-me-eš*

In *eme-sal* (§ 48) *men* is sometimes written with the sign *DU*.

In addition to these, the root of the verb 'to be' very commonly

appears, suffixed to participles, in the form *-am*^{2} (invariably written *A.AN*). Suffixed to nouns or phrases it has a strongly emphatic or assertive force, and appears also in a heightened form as *na-nam*, i.e. *nan-am*^{2}. Examples of these usages are here given in various forms:—

ama nu-tuk-me, (lit.) 'a mother—not having—am I'; *lagaš* (*KI*) *ki-gar-ra-me*, 'founding Lagash (thou) art'; *gab-ri nu-tuk-a-meš*, 'they have no rival'; *eri-ne zag-mu-da-gin-am*^{2}, 'slaves walked at (their masters') side'; *pa-te-si ku*^{3}*-zu-am*^{2}, 'the governor, being wise'; *mu gin-na-am*^{2} *itu til-la-am*^{2}, 'the year passed, the month was fulfilled'; *hur-šu*^{3}*-am*^{2}, 'it was upon this'; *ur-sag-ga-am*^{2}, 'he was a warrior (indeed)'; *šul-gi e*^{2}*-kur-ra u*^{2}*-a-bi na-nam*, 'Shulgi of E-kur the nourisher most surely is'.

(*b*) The second use of the participle which requires particular notice is that which occurs in subordinate clauses, where the verb is invariably a participle. Hence arises the final *-a* which is everywhere appended to the verbal forms in relative and temporal clauses, the *-a* being characteristic of this part of the verb as noted at the beginning of this section. In such cases the verb has the subject-prefix and any infixes (see below, § 46) which are necessary, without rising to the status of a finite verb. Relative clauses are regarded in Sumerian simply as adjectives, and occupy the place of the adjective in noun-complexes (§ 29), the suffixed pronouns and case-endings following the relative clause as they follow the adjective. Thus in *uru-ba-dim*^{3}*-me-na-ma*^{2}, 'in my city wherein I was born', the phrase *ba-dim*^{3}*-me-na* stands in precisely the same position and relation as the adjective *gal* in such a phrase as *uru-gal-ma*^{2}, 'in my great city'. Examples:—

u(*d*) ^{d}*nin-e*^{2}*-gal mu-šag-ga i*^{2}*-in-ṣa*^{3}*-a*, 'when Nin-egal had called him by a good name'; *gu*^{3}*-de-a lu*^{2} *e*^{2}*-ninnu in-du*^{2}*-a*, 'Gudea, who built E-ninnu'; *ama-in-dim*^{3}*-en-na-*(*m*)*uš*, 'to the mother who created me'; *lugal ba-ra-an-dim*^{3}*-ma*, '(that which) a king had not made'; *ki-zi-ni ba-an-da-kar-ra*, 'his stronghold (whereunto) he had fled'.

§ 43. **Conjugating elements; the Infinitive.** In form, the Infinitive is similar to the Participle:—

(*a*) Verbal root, sometimes alone, but more frequently followed by suffixed *-a*, *-e*, or occasionally *-u*.

(*b*) Verbal root with addition of *-de*^{2}, *-da*. This is by far the most common form.

Examples:—

du^2, 'to build'; *šub*, *šub-ba*, 'to throw'; *su*^{2}*-il*^{2} *ga(r)-gar-ra-šu*^{8}, 'for making prayers'; *e*^{2}*-ninnu du*^{2}*-ba za-ra ma-ra-an-dug*, 'he hath commanded thee E-ninnu, its building'; *du*^{2}*-de*^{2} *al-ne-dug*, 'he commanded them to build'; *nam-sib ub-da-limmu-ba ag-da*, 'to have (exercise) the shepherding of the four regions'; *dingir-gim di-di-da*, 'to go about like a god'.

As a verbal noun the infinitive has a characteristic use, with the terminations *-da*, *-de*^{2} preceded by the suffixed pers. pronouns, to express temporal and other adverbial clauses, a construction equivalent to the Akkadian use of the infinitive after the preposition *ina*, e.g. *tu-ra-zu-de*^{2}, 'when thou enterest', *e*^{3}*-da-zu-de*^{2}, 'when thou goest forth'; *te-ga*^{2}*-mu-de*^{2}, 'when I approach'.

In Sumerian, as in English, the infinitive is used to express purpose:—*ar*^{2}*-mu ag-a(g)-de*^{2}, 'in order to celebrate my glory'; *mu-bi ha-lam-e-de*^{2}, 'to destroy his name'; *e*^{2} *gi-ni-da*, 'to establish the temple'.

§ 44. **Conjugating elements; the Imperative.** Apart from the use of the ordinary Imperfect tense ('thou shalt do' for 'do!'), there are three ways of expressing the Imperative:—

(*a*) By the simple root of the verb, alone, or followed by the suffixes *-e*, *-a*, or occasionally *-u*^{3}; as in *zu*, 'know'; *zag-sal*, 'glorify'; *gin-na*, 'go'; *ku*^{2}*-e*, 'eat'; *nigin-u*^{3}, 'turn'.

(*b*) By placing *u* (generally *u*^{3}) before the prefixes and root in the indicative form; as in *mu-zu u*^{3}*-mi-sar*, 'write thy name upon it'; *zid u*^{3}*-me-ni-har*, 'encircle it with meal'.

(*c*) By reversing the position of the root and prefixes, so that the root stands first. The element *ab* is the most commonly used in

imperatives of this kind; as in *dim³-ab*, 'make'; *bar-mu-un-ši-ib*, 'look upon him'; *si²-ma-ab*, 'give'; *gin-na-ab*, 'go', but other elements are also reversed in the same manner.

§ 45. **Negatives.** The ordinary negative is *nu*, used both with adjectives, participles, and with verbs in the indicative mood. In the latter case its place is at the head of all other elements, e. g. *nu-mu-un-ši-in-gi²-gi²*, 'he does not give it back to him'; the only exception is the nominal element in compound verbs (§ 35) which invariably comes first, the negative following immediately, e. g. *šu²-nu-ba-an-ti-eš*, 'they did not receive' (from the compound verb *su²* . . . *ti*).

Verbs in the optative mood are negatived (and thus made *prohibitive*), by the elements *na*, *nam*, or *ba-ra*. The place of these also is at the beginning of the form. They are not added to the optative prefixes, but take the place of them; thus, *ha-ma-pad*, 'may she declare to me', but, *na-ma-pad*, 'may she not, &c.' Other examples are:—*šu²-na-mu-da-ni-bal-e-ne*, 'may they not change it'; *nam-ba-tu-tu-ne*, 'may they not come in'; *ba-ra-ne-in-tum²*, 'mayest thou not bring'.

ba-ra generally used for prohibitions, is also found occasionally in other connexions as a simple negative, e. g. 'what a king *ba-ra-an-dim³-ma*, had not done'.

la is found in a few instances only, and must be regarded as borrowed from the Akkadian.

§ 46. **(C.) Infixes.** The third class of elements which surround the verbal root (cf. § 37, above) is that of the infixes. It has already been explained (§ 29) that the noun gathers up all the qualities and relations which belong to it in the sentence, and combines them into one composite grammatical unit. The same tendency is also exhibited by the verbal forms, which express not only the usual modifications of the verbal idea, but also seek to include within themselves the object and indirect object of the sentence as well as certain adverbial relations. This duty is performed by the infixes.

The object and indirect object can be expressed within the verb only when they are pronouns. When substantives, they fall, of course, outside the verb. But even in this case it is the rule that external objects, direct or indirect, are resumed within the verb by corresponding pronominal infixes. Thus, the normal means of saying in Sumerian 'I build the house' is 'the house-I-it-build' and 'I build the house for the god' becomes 'the house—for the god—I-it-for-him-build'. Further, the verb frequently resumes in the same way, any dative (cf. § 24), ablative, comitative, or directional (cf. § 21), phrases which have occurred in the sentence by infixing the characteristic mark of those relations. In fact, it is possible to say that the verbal form strives to epitomize within itself every part of the sentence, by means of its subject-prefix and its infixes.

It follows from what has been said that there are two kinds of infixes, pronominal and adverbial. The elements used for this purpose are:—

	Pronominal.		Adverbial.
	Direct Object.	*Indirect Object.*	
Sing.	*ni*, also reduplicated and strengthened forms, *ni-in*, *ni-ib*	*na*, also reduplicated and strengthened forms, *na-an*, *na-ab*	*-ra*, 'to'—of persons, but almost entirely confined to 2nd sing. ='to thee'.
			-da, 'with, there'.
			-ta, 'from, there'.
Plur.	*nen*	*ne*, or *nen*	*-ši* (for *šu*[3]), 'to, thither'.

When infixes occur together their form is liable to be modified by vowel or consonantal harmony, so that *na* sometimes appears for *ni* of the direct object, and *mi* for *ni* after *im*.

§ 47. **Order of elements in the verb.** When the verb thus resumes both a direct and indirect object, or a direct object and an adverbial relation, the rule is that the infix of the indirect object or the adverb comes first, and that of the direct object nearest the root, while both are placed after (1) the nominal element (in compound

verbs), and (2) the conjugating elements, or negative, and (3) the subject-prefix. Thus the order of the verbal complex is:—

(noun-element)—conjugating element or negative—subject-prefix —indirect relation—direct object—verbal root—(final conjugating element, if any).

This order is illustrated by the following miscellaneous examples, which may be thus analysed:—

hu-mu-ni-uš, 'I set it up'—emphatic + subject + direct object + root.

nu-ma-ni-ra, 'she punished her not'—negative + subj. + dir. obj. + root.

mu-na-du^{2}, 'he has built for him'—subj. + indir. obj. + root.

mu-na-ni-ib-gi^{2}*-gi*^{2}, 'he answered (it to) him'—subj. + indir. obj. + dir. obj. (*ni-ib*) + root.

in-na-ab-su-su, 'he shall recompense to him'—subj. + indir. obj. (*na-ab*) + root.

ki-e-ne-sur, 'a boundary he marked for them'—noun-element of compound verb + subj. + indir. obj. plural + root.

kur^{2}*-ta im-ta-e*^{3}, 'from the mountain he brought forth'—subj. + adverbial infix + root.

umma(KI)-da dam-ha-ra e-da-ag, 'with Umma he did battle'—subj. + adverb + root.

ša(g)^{2}*-lu*^{2}*-šargeš-ta šu*^{2}*-ni ba-ta-an-dur*^{2}*-ba-a*, 'among a multitude of men he had caused his might to dwell'—subj. + adv. + dir. obj. (*an* for *ni*) + root + final conjug. element.

hu-mu-ši-in-bar-ri-eš, 'verily they have looked upon it'—emphatic + subj. + adv. + dir. obj. + root + final conj. element.

šu^{2}*-mu-un-hul-a-ba*, 'it had been destroyed'—noun element + subj. + root + final conj. element (cf. § 39).

šu^{2}*-na-mu-da-ni-bal-e-ne*, 'may they not alter it'—noun element + prohibitive + subj. prefix + adverb. infix + pronom. infix + root + final conj. element (cf. § 40).

§ 48. eme-sal. The term *eme-sal* was used by the Akkadian scribes to denote certain forms of Sumerian words which differed

in orthography and pronunciation from those in general use. The meaning of this term appears to be 'broad speech', and a similar conclusion is indicated by a passage which translates *lu²eme-sal* (i.e. '*eme-sal* man') by the Akkadian *dib-ru-u*, which seems to mean 'clown, countryman', and thus a man of broad speech. These forms are confined exclusively to religious texts, many of which employ them throughout, but the reason for this appropriation is unknown, save that they all seem to have been recited by a certain class of priests called *gala* or psalmists.

The main characteristics of *eme-sal* are:—

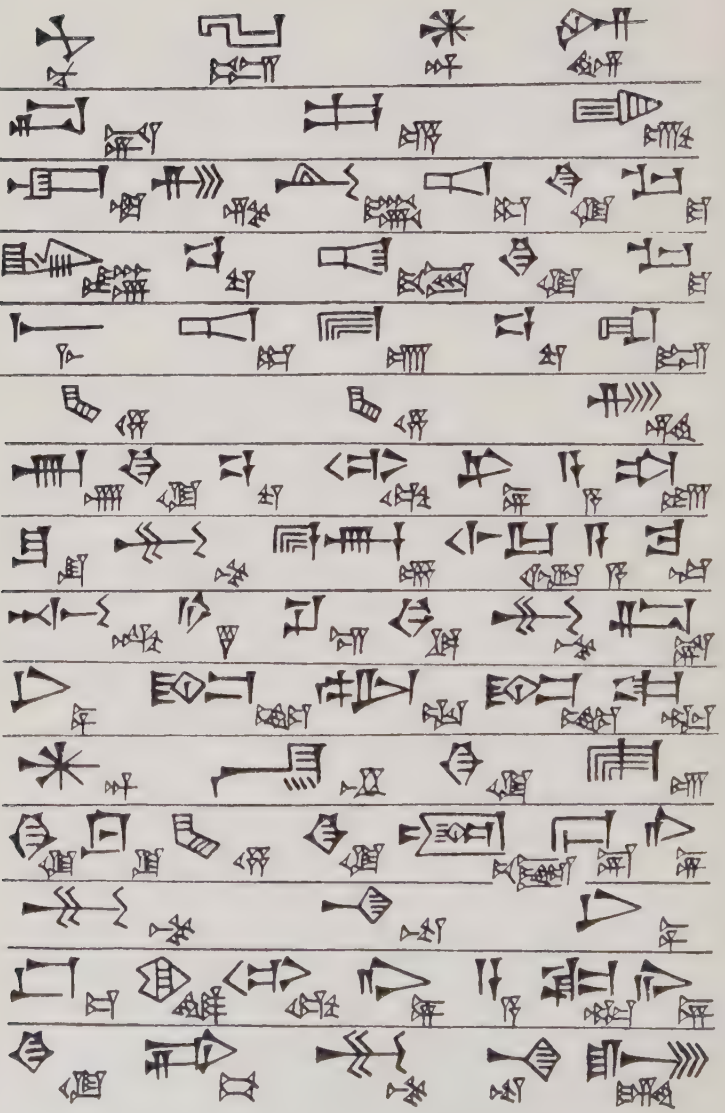
(1) Change of consonants, particularly that of *g* into *m*, e.g. *gal²* into *ma-al*, *dagal* into *da-ma-al*, *dingir* into *dim-me-ir*. Other notable changes of this kind are, *mu-lu* for *lu²*, *i-de²* for *igi*, *ze-ib*, *ze-ba*, for *dug²*, *še-ir-ma-al* for *nir-gal²*.

(2) Preference for full phonetic writing of words, e.g. *e-ne-em* for *inim* (*KA*), *ka-na-ag²-ga²*, for *kalam* (*UN*), and several of the words quoted above.

It has already been noted that *eme-sal* writes *de²* for *he* (§ 41), and uses the sign *DU* to render *mên* (§ 42). Otherwise, the grammar of *eme-sal* texts is identical with that of the ordinary language.

READING PASSAGES

I



I

1. *nu-ur* $^{d.}$ *adad*
Nur-Adad

2. *nilah* *kal-ga*
the man mighty

3. *engar-zi-uri-(KI)-ma*
the true nourisher of Ur

engar, lit. 'cultivator, irrigator'. *zi*, adjective. *uri-ma*, genitive, for *urim-ak*, see § 23. *KI*, determinative, see § 8. Note order of words in noun-phrase—noun + adj. + genitive, see § 29.

4. *lugal-zarar-(KI)-ma*
the king of Larsa

5. *išib* *eš^{2}-e^{2}-bar^{2}-ra*
the priest (who) the shrine of E-barra

6. *ku^{3}-ku^{3}-gi*
purifies.

Reduplicated root, see § 36. Participle formed by addition of vowel, § 42.

7. *eridu(KI)* *ud-ul-li-a-ta*
Eridu in days of old

-li, sign *NI*, a common value of the sign. *-ta*, case-ending of ablative, see § 22. Note order of words in noun phrase, as in l. 3, above.

8. *šu^{3}-mu-un-hul-a-ba*
had been destroyed

šu^{3} - - - hul: compound verb, see § 35. *mu-un*, subject-prefix, see § 38. 3. *-ba*, passive, suffixed to verb, see § 39 at end.

9. *bal ni(g)-si-sa^{2}* *mu-uš*
a reign of justice he established

nig, forming abstract noun, see § 19 c. *mu*, subject-prefix, see § 38. *mu-uš*, perfect tense, § 40.

10. *du^{2}-de^{2}* *al-ne-dug*
to build he commanded them

de^{2} as ending of infinitive, § 43. *al*, subject-prefix, § 38. *ne*, infixed pers. pron. indirect, plural, § 46.

11. $^{d.}$*en-ki-ge*
of Enki

For *ge* as the form sometimes assumed by the genitive ending see § 23. Here the genitive irregularly precedes the noun.

12. *ki-dur^{2}-ku^{3}-ki-ag^{2}-ga^{2}-ni*
his pure and beloved dwelling

ni, suffixed pers. pron. 3rd sing. accus., see § 13. Following adjectives in the noun-phrase, § 29.

13. *mu-na-du^{2}*
he built for him

na, infixed pers. pron. 3rd sing. indirect, § 46.

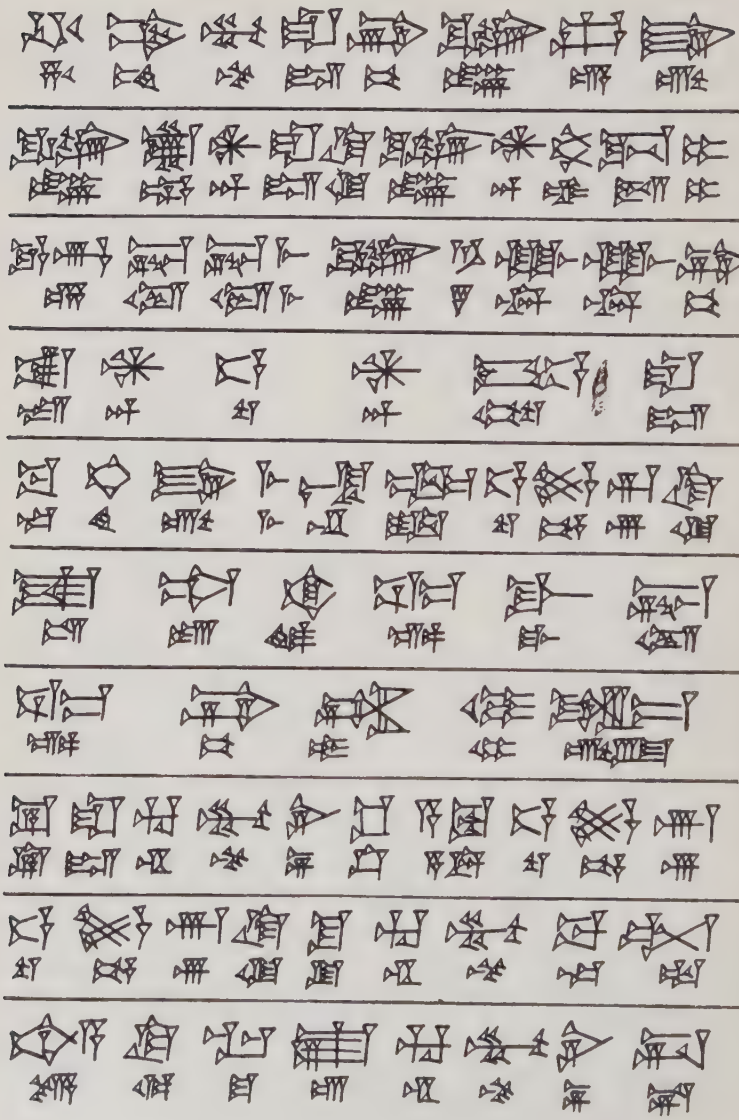
14. *giš-kin^{2}-ul-li-a-ka-ni*
of his ancient *kiskanu*-tree

For the genitive ending *-ka* before the suffixed pron. *-ni* see § 23 d. Genitive precedes the noun as in l. 11, above.

15. *ki-bi* *mu-na-gi^{2}*
its place he restored

-bi, suffixed pers. pron. 3rd sing. direct, see § 13. *na*, as in l. 13, above.

II



II

1. *ha-am-mu-ra-bi lugal kal-ga*
Hammurabi, the king mighty

2. *lugal ka²-dingir-ra-(KI) lugal an-ub-da-limmu*
king of Babylon, king of the regions four

3. *kalam-dim³-dim³-me lugal nig-ag-ag-bi*
the land founding, the king whose deeds

4. *kuš-$^{d.}$utu-$^{d.}$marduk-ra*
unto the heart of Utu and Marduk

5. *ba-dug²-ga me-en bad-zimbir-(KI)*
are pleasing am I. The wall of Sippar

6. *sahar-ta har-sag-gal-gim*
with earth like a great mountain

7. *sag-bi he-mi-il²*
its head I raised

8. *amba(r)-ra hu-mu-ni-nigin id buranun*
a marsh I made to surround it, the river Euphrates

9. *zimbir-(KI)-šu³ hu-mu-ba-al*
unto Sippar I digged out,

10. *kar-silim-ma-ge hu-mu-ni-uš*
a dyke of security I set up

2. *KI*: postfixed determinative, § 8. *limmu*, cardinal number, § 34.

3. *dim-dim-me*: reduplicated root, intensive, § 36; participle ending in *-e*: § 42. *nig*: prefix forming abstract noun, § 19 b. *-bi*: suffixed 3rd pers. pronoun, nom. sing., § 13. Lit. 'his deeds', see § 16.

4. *kuš*: lit. 'body'. Noun in dative, with case-ending at end of phrase, §§ 21, 29, $^{d.}$*utu*-$^{d.}$*marduk*: prefixed determinatives, § 8. Absence of copula, § 32.

5. *ba*: subject-prefix, § 38. *ba-dug-ga*: participle, with ending *-a*. For this use in subordinate clauses see § 42 b. *me-en*: 1st sing. indicative of verb 'to be', § 42 a. *KI*: postfixed determinative, § 8.

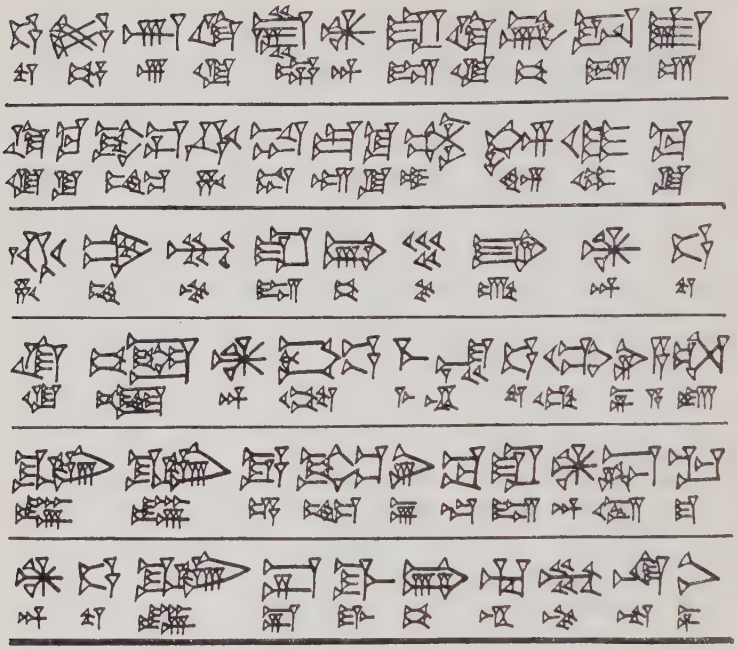
6. *sahar-ta*: noun, ablative (instrumental) case, §§ 21, 22. *har-sag-gal-gim*: noun, semblative, §§ 21, 26. Note order, noun-root + adjective + case-ending, § 29.

7. *bi*: suff. 3rd pers. pron. acc. sing., § 13. *he*: prefix of optative-emphatic mood, § 41. *mi*: subject-prefix, § 38.

8. *amba(r)-ra*: final *-r* dropped, and supplied by phonetic-complement, § 5. Accusative with ending *-a*, § 22. *hu*: prefix of opt.-emphat., § 41. *mu*: subject prefix. *ni*: pronominal infix expressing the direct object, see § 46.

9. *šu³*: case-ending of directional, §§ 21, 25. *ba-al*: phonetic writing of root *bal*, see § 7.

10. *kar - - - ge*, for *kar-silim-ma-ak-e*, genitive case, followed by *-e* of accusative, see § 23 b. Note order, noun-root + dependent noun + genitive ending of dep. + ending of principal noun, see § 29.



15

III

5

11. *zimbir-(KI)-ka²-dingir-ra-(KI)-bi-da-ge*
Sippar and Babylon

12. *ki-dur²* *ne-ha* *du-ri²-šu³* *he-im-mi-dur²*
a dwelling peaceful for ever I have made them inhabit

13. *ha-am-mu-ra-bi* *še-ga* *d.utu*
Hammurabi, the favourite of Utu,

14. *ki-ag²* *d.marduk* *me-en* *ud-ul-li-a-ta*
the beloved of Marduk am I. In days of old

15. *lugal* *lugal-e-ne-ir* *ba-ra-an-dim³-ma*
(what) a king for the kings had not done

16. *d.utu-lugal-ma²* *gal-bi* *hu-mu-na-du²*
for Utu my king mightily have I built.

III

1. *d.lugal-mar-da-dingir-ra-ni-ir*
To Lugal-marda, his god,

2. *d.nin-sun²-ama-a-ni-ir*
to Nin-sun, his mother,

3. *d.zuen-ga-ši-id* *lugal-unu-(KI)-ga*
Sin-gashid, king of Erech

4. *lugal* *am-na-nu-um* *u²-a* *e²-an-na*
king of Amnanum, nourisher of E-anna

5. *ud* *e²-an-na* *mu-du²-a*
when E-anna he had built

11. *-bi-da*: copula, § 32. *-ge*: embodying *-e* ending of accusat. Cf. preceding line. *g* is inserted to divide the two vowels.

12. *ki-dur*: accusative without case-ending, § 22. Double accusat. after verb in causal sense. *du-ri-šu*: directional, of time, § 25. *he*: prefix of optative-emphatic, § 41. *im*: subj. prefix. *mi*: (for *ni*), pronominal infix of dir. object, § 46.

14. *me-en*: 1st sing. indic. of verb 'to be', § 42 a. *-ta*: case-ending of ablative, § 22.

15. *lugal-e-ne-ir*: dative plural, § 28, also §§ 27 and 24. *ba-ra*: negative, see § 45. *an*: subj. prefix, § 38. *dim-ma*: participle, ending in *-a*, § 42 (1). Participle in subordinate clause, § 42 b.

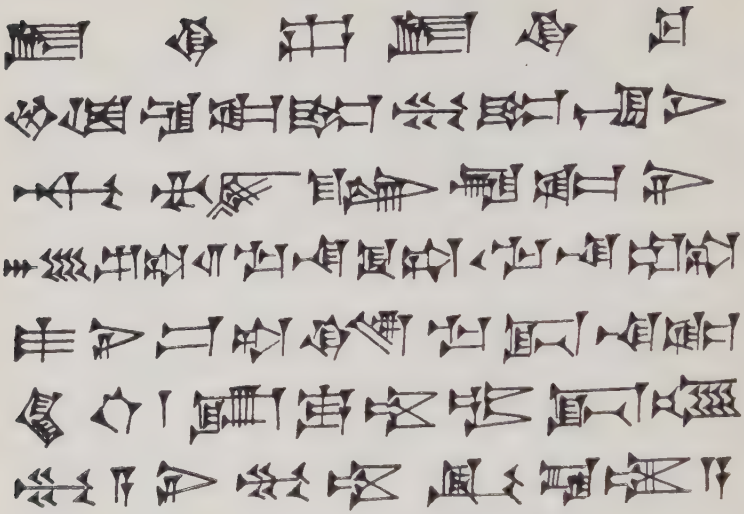
16. *-ma*: suff. pers. pron. 1st sing. indir., § 13. *gal-bi*: adverb, § 31. *-na-*: pronominal infix, sing., indirect, § 46.

III. 1. *TUR* is read *mar* in the name of this god. *-a-ni*: suffixed pers. pron. 3rd sing., § 13. *-ir*: dative ending, §§ 21, 24. Note that the ending comes after the phrase in apposition.

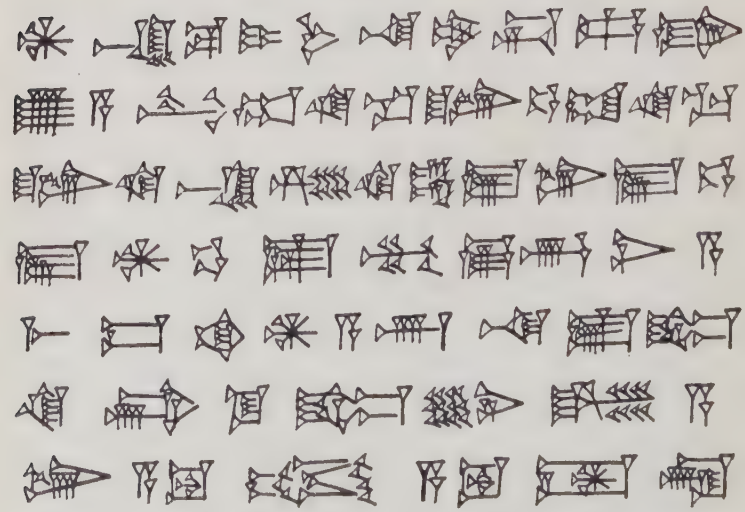
3. *-id*: this value of the sign is purely Akkadian; the Sumerian is a^2.

4. *u²-a*; participle ending in *-a*, § 42 (1); 'nourishing', i.e. by offerings in the temple.

5. *mu-du²-a*: participle used in subordinate (temporal) clause, § 42 b.



IV



6. *e²-kankal* *e²-ki-dur²-*
E-kankal their dwelling-house

7. *-šag²-hul²-la-ka-ne-[ne]* *mu-ne-en-du²*
of heart's delight he built for them.

8. *bal-nam-lugal-la-ka-ni*
[In] his time of royalty

9. III *še-gur-ta* XII *ma-na-sig²-ta* X *ma-na-urudu-ta*
3 *gur* of corn, 12 minas of wool, 10 minas of bronze,

10. *ban²-eš i²-giš-ta* *malba-ma-da-na-ka*
3 *sat* of oil, (as) the price (current) in his land

11. *ku³-babbar-I-gin³-e* *he-ib²-da-šam*
may 1 shekel of silver buy.

12. *mu-a-ni* *mu-he-gal²-la* *he-a*
His year a year of plenty may it be.

IV

1. *d.zuen-i-din-na-am* *nitah* *kal-ga*
Sin-idinnam, the man mighty,

2. *u²-a* *uri-(KI)-ma* *lugal-arar-(KI)-ma*
nourisher of Ur, king of Larsa,

3. *lugal-ki-en-gi-ki-uri²-ge* *lu²* *e²-barra*
king of Sumer and Akkad, who E-barra

4. *e²-d.utu-ge* *mu-un-du²-a*
the temple of Utu built

5. *me giš-har* *d.a-nun-na-ge-ne*
(and) the shrine and figures of the Anunnaki

6. *ki-bi-šu³* *ne-in-gi²-a*
to their place restored,

7. *lu²* *id idigna* *id-dagal-la*
who the Tigris, the broad river

6. *KI-KAL*, to be read *kankal* = Akk. *nidutu*, 'waste and'. *e² ki-dur²*: half of a noun phrase completed in next line.

7. The second *-ne* is supplied from another copy of the inscription. *-a-ne-ne*, suff. pron. 3rd plur., § 13. Order of elements in noun phrase: noun + dependent genit. + suff. pron., § 29. Not 'dwelling . . . of their heart's delight', which would be . . . *ne-ne-ka*, cf. § 29 (3). *-ne-en-*: pronom. infix, plural of indirect object, § 46.

8. *bal*; lit. 'year of rule'. Not 'in the time of his royalty'; see above.

9. *-ta*: distributive use of this ending, see § 22 (Ablative). The sense is that each of the items separately is to be purchased for one shekel of silver.

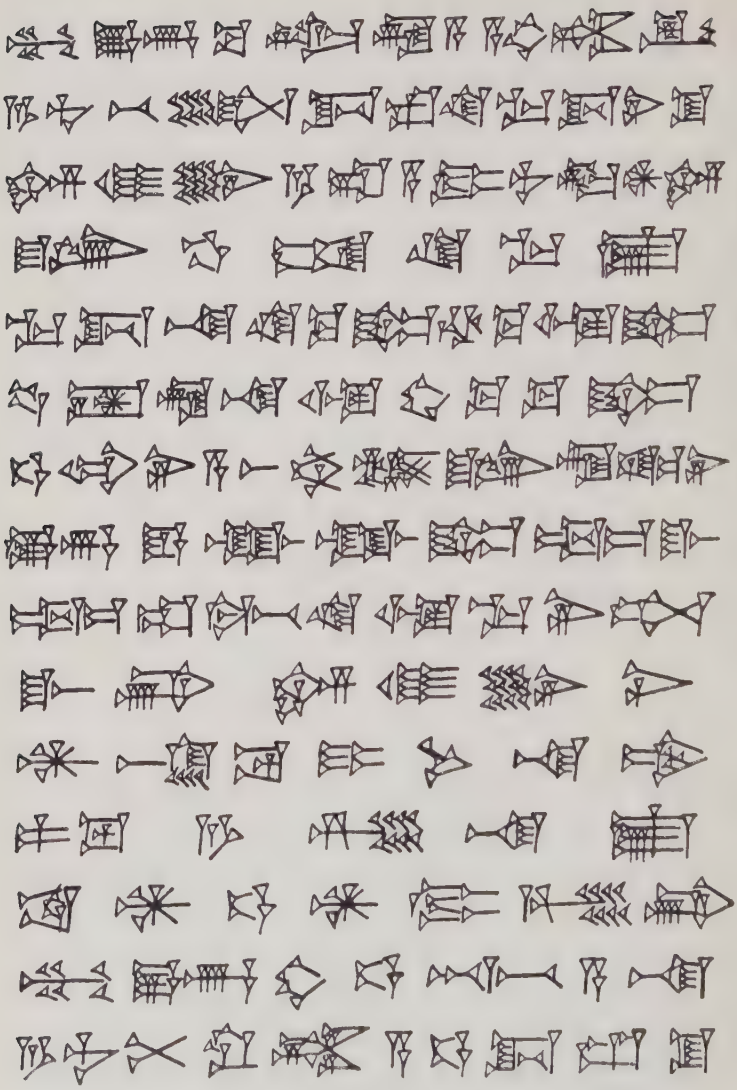
11. *-e*: ending of nominative, § 22. *-ib²*: subj. prefix, § 38. *da*: adverb. infix, § 46. 12. *he-a*: 3rd sing. opt.-emph. of verb 'to be', see § 42 a.

IV. 2. *u²-a*: participle, § 42 (1). 3. *lu²*: used for relative pronoun, § 16. 4. *mu-un*: subj. prefix, § 38 (3). *-a*: participial form in subordinate clause, § 42 b.

5. Note asyndeton of first two words. *-(e)-ne*: regular plural ending, § 27 (2).

6. *-a*: as in l. 4, above. [to *idigna*.

7. *id*: used in the second case not as determinative, but as noun in apposition



8. *mu-un-ba-al-la-a* *a-dug*^{2} *he-gal*^{2}
dug out (and) fresh water, abundance

9. *nig-nu-til-li-da* *uru-(KI)-ma-da-ni-šu*^{3}
without end, to his city and his land

10. *im-mi-in-gar-ra-a* *dumu* *nu-ur-*^{d}*.adad*
supplied; son of Nur-Adad,

11. *lugal-zarar-(KI)-ma-ge*
king of Larsa,

12. *ma-da-na* *ki-dur*^{2} *ne-ha* *dur*^{2}*-u*^{3}*-de*^{2}
that his land in a dwelling of peace might dwell,

13. *erim-dagal-la-na* *u*^{3}*-dug*^{2} *du(r)*^{2}*-dur*^{2}*-de*^{2}
that among his widespread people contentment might dwell,

14. *ud-ul-li-a-aš*^{x2} *ar*^{2}*-nam-lugal-la-ka-ni*
that for all time the glory of his royalty

15. *kalam-e* *ag-ag-de*^{2} *bad*^{2}*-gal*
the land might celebrate, a great fort

16. *bad*^{2}*-tibira-(KI)* *u*^{3}*-ma-ni-ta*
the Fort of the Metal-Workers, in his victorious strength

17. *gal-bi* *im-mi-in-du*^{2}
mightily he built.

18. ^{d}*.zuen-i-din-na-am*
Sin-idinnam,

19. *sib-nig-gi-na-ge*
the shepherd faithful,

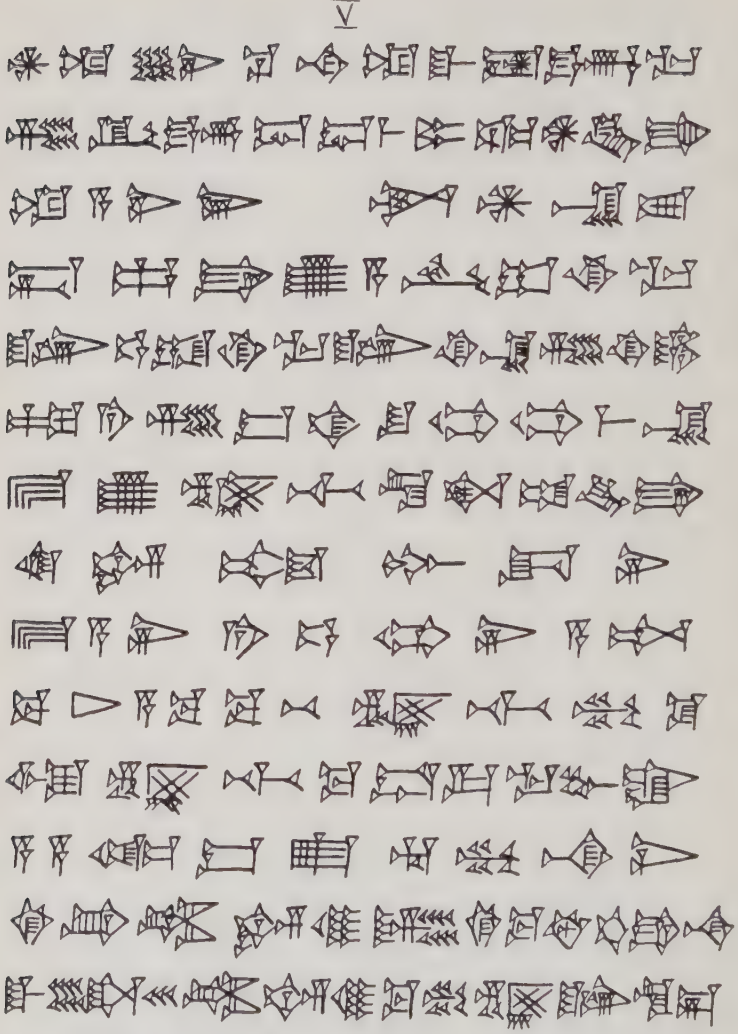
20. *šag*^{2}*-*^{d}*.utu-*^{d}*.dumu-zi-bi*
the heart of Utu and Tammuz

21. *mu-un-dug*^{2} *ud-bal-a-na*
has rejoiced. May the days of his reign

22. *nig-nu-kur-ru* *he-a* *da-ri*^{2}*-šu*^{3}
unchanged be for ever.

8. *ba-al*: phonetic writing of the root *bal*, cf. § 7.
9. *nig* - - - *da*: lit. 'with unceasingness'. For *nig* as preformative of abstract nouns, see § 19 b.
11. *-ge*: genitive ending with *g* retained before *-e* of the nominative, § 23 b.
12. *ne-ha* Akkadian loan-word. *-u*^{3}*-de*^{2}: infinitive, double formation with two suffixes. For these, and for the infin. expressing purpose, see § 43.
14. *-aš* = *šu*^{3}, directional, § 25. *-ka-ni*: genitive + suff. pron., § 23 d.
15. *-de*^{2}: infinitive, used as above, l. 12.
16. *-ta*: ablative, § 22.
17. *gal-bi*: adverb, § 31. *-in-* = *-ni-*, pronom. infix of direct object, § 46.
19. Lit. 'the shepherd of faithfulness'; for *nig* see l. 9, above, and for *-ge* see l. 11.
20. *-bi*: conjunction, see § 32.
21. *-na*: suff. pers. pron. 3rd sing. indirect, see § 13.
22. Lit. 'be an unchanged thing'. *he-a*: 3rd sing. opt.-emph. of verb 'to be', § 42 a. *da-ri*: Akkadian loan-word.

V



V

1. *^{d}.nin-in-si-na nin-gal ama-kalam-ma*
To Nininsina, great lady, mother of the land,

2. *zi-gal^{2} kalam-dim^{3}-dim^{3}-me dumu-sag-an-ku^{3}-ga*
giving life, creating the land, eldest daughter of the clear heaven,

3. *nin-a-ni-ir warad-^{d}.zuen*
his lady, Warad-Sin,

4. *nitah kal-ga u^{2}-a-uri-(KI)-ma*
the mighty man, nourisher of Ur,

5. *lugal-zarar-(KI)-ma lugal-ki-en-gi-ki-uri^{2}*
king of Larsa, king of Sumer and Akkad,

6. *sib-nig-zi giš-har-šu^{2}-du^{4}-du^{4} me-en*
the faithful shepherd, who fulfils the (divine) purpose, am I.

7. *e^{2}-u^{2}-nam-ti-la unu-ku^{3}-ga*
The House of the Plant of Life, the pure dwelling,

8. *ki-ni^{2}-dub-bu-da-ni*
her place of security,

9. *e^{2}-a-ni nig ud-ul-li-a-ta*
her house, which, in days of old,

10. *ba-du^{2} a-ba ba-sun nam-ti-mu-šu^{3}*
was built and then fell into decay, for my (own) life

11. *u^{3} nam-ti-ku-du-ur-ma-bu-ug*
and the life of Kudur-Mabug,

12. *a-a-ugu-ma^{2}-ge hu-mu-na-du^{2}*
the father who begat me, I built for her,

13. *ki-bi he-im-mi-gi^{2} ki-dur^{2}-šag^{2}-dug^{2}-ga-na*
its place I restored, (in) her dwelling of heart's content

14. *gal-li-eš he-im-mi-dur^{2} mu-nam-lugal-la-ma^{2}*
mightily I caused her to dwell. The name of my royalty

15. *du-ri^{2}-šu^{3} he-im-mi-gal^{2} egir ud-da-aš^{2}*
to eternity have I made to endure. Afterwards, unto the future

2. *-gal^{2}* : participle without suffix, § 42 (1). For causative sense without modification of root, § 36.

3. *-ir = ra*, dative : this is the end of the noun-complex which begins the inscription.

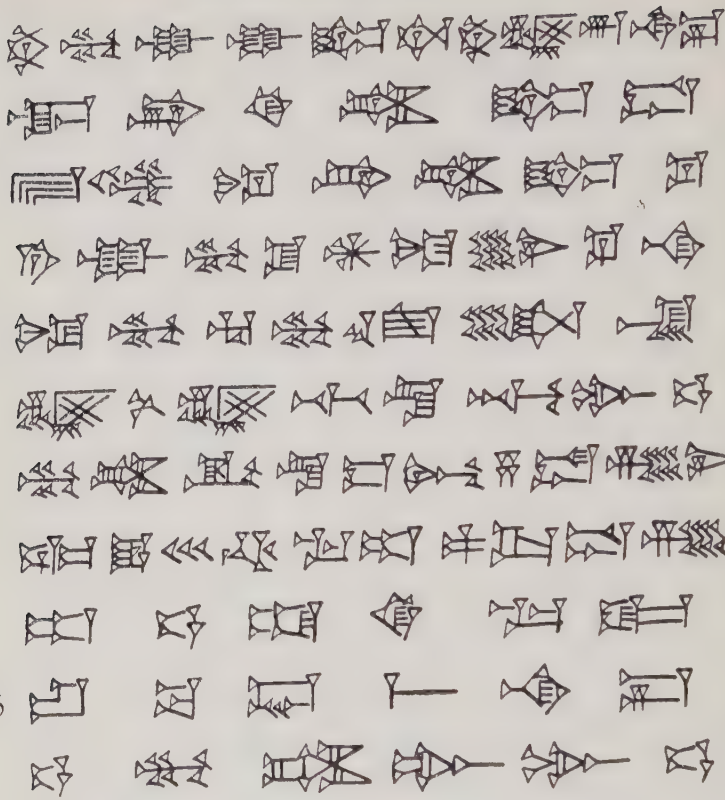
6. *nig-* : abstract preformative of nouns, see § 19 b. *me-en* : 1st sing. indic. of verb 'to be', § 42 a.

9. *nig* : used as neuter relative pronoun, § 16.

12. *-ugu-ma^{2}* : 'my begetter' : participle + 1st sing. indirect suffixed pronoun, § 13.

13. Not 'the dwelling of her heart's content'; see § 29 (3).

14. *gal-li-eš* : adverb, § 31.



16.
ar²-mu ag-ag-de² *temen-ar²-nam-nun-na-ma²*
my glory to celebrate, the foundation (which proclaims) the glory of my majesty,

17. *apin-bi ki-he-ne-gub*
its planting I caused to be firm,

18. *ingar-sikil-bi he-ne-si*
its holy wall I caused to stand upright.

19. *nig-ag-mu-šu³ d.nin-in-si-na*
Over my work, O Nininsina,

20. *nin-mu hu-mu-hul²-li-en*
my lady, do thou rejoice;

21. *nam-tar-nam-ti-la bal-su(d)-ud*
a decree of life, a long reign,

22. *mu-he-gal²-la giš gu-za-suhuš-gi-ni*
years of abundance, a throne of secure foundation,

23. *sag-e-eš ha-ma-ab-PA-KAB-DU-gi*
as a gift may she grant me!

24. *eš²-zarar-(KI)-ma-ka*
In the abode of Larsa,

25. *uru-ba-dim³-me-na-ma²*
in my city wherein I was born,

26. *u(d)-mu he-su(d)-su(d)-ud*
may my days be long!

17. *ki* - - - *gub* : compound verb, § 35. *ne* = *ni*, infixed pron. direct obj., § 46.
20. For the verb see § 41.
23. The reading of the three signs which form the root of the verb is unknown.
25. The participle has subject-prefix (for passive force of *ba* see § 39), and is combined with the verb 'to be'; *ba-dim-me-na* = *ba-dim-men-a*, see §§ 40, 42 b.
26. For the writing of the verb here see § 5.

VI

VI

1. *ud an ^{d}en-lil lugal-an-ki-bi-da-ge*
When Anu and Enlil, king of heaven and earth,

2. *^{d}marduk dumu-sag-^{d}en-ki-ka-ra*
upon Marduk, the eldest son of Enki,

3. *igi-hul^{2}-la-ne-ne-a in-ši-in-bar-ri-eš-a*
with their favourable eye had looked,

4. *nam-en-ub-da-limmu-ba mu-na-an-si^{2}-mu-uš-a*
(and) the lordship of the four regions had given unto him,

5. *^{d}a-nun-na-ge-ne-ir mu-mah-a*
(and when) to the Anunnaki with an exalted name

6. *mi-ni-in-sa^{3}-eš-a ka^{2}-dingir-ra-(KI)*
they had named him, (and when) Babylon

7. *suhuš-bi an-ki-gim mu-na-an-gi-ni-eš-a*
its foundation like heaven and earth they had made firm for him;

8. *u(d)-ba ^{d}marduk ^{d}en-lil-kalam-ma-na*
at that time Marduk, the lord of his country,

9. *dingir nam-ku^{3}-zu an-dim^{3}-dim^{3}-me-a*
the god who wisdom created,

10. unto Samsu-iluna,

11. *lugal-la-la-ni-i^{2}-me-en-na-ra*
(unto) me, who am the king of his pride,

12. *ku(r)^{2}-kur^{2} kilib-ba-bi nam-sib-bi ag-de^{2}*
the lands, all of them, their shepherding to have,

13. *ma-an-si^{2} kalam-ma-ni u^{2}-sal-la nad-de^{2}*
granted; his country in peace to make repose,

14. *ug^{3}-dagal-la-ni silim-ma du-ri^{2}-šu^{3}*
his widespread people in security for ever

15. *tu(m)^{2}-tum^{2}-mu-de^{2} a^{2}-gal hu-mu-da-an-ag^{2}*
to lead, with a strong hand he did ordain me.

1. *an ^{d}en-lil - - - bi-da*: asyndeton and copula, § 32. *-ge*, § 23 c.
2. For the noun phrase, genitive, and order see § 23 f and § 29.
3. *-ne-ne*, 3rd plur., § 13. For the verb, past plur., and partic. endings see §§ 40 and 42 b.
4. *-na-an-*; redupl. form of pronom. infix, indirect, see § 46.
9. *an-*: subject prefix. Note manner of expressing relative clause, and partic. form of verb, §§ 16 and 42 b.
11. Lit. 'the king—his pride—me being—to', an instructive example of a noun-clause; see § 29.
12–15. Verbal forms in *-de^{2}* are infinitives, § 43 b.
13. *u^{2}-sal-la*, lit. 'in wide pastures'.

16. *sa-am-su-i-lu-na* *lugal-kal-ga*
Samsu-iluna, the mighty king,

17. *lugal-ka²-dingir-ra-(KI)* *lugal-an-ub-da-limmu-ba*
king of Babylon, the king who the four regions

18. *sag-ur-a-ne-in-si²-ga* *me-en*
bringeth into subjection am I.

19. *a²-kal-ni²-ma²* *igi-ga(l)²-gal-mu-ta*
In my own strength (and) with my great skill,

20. *bad²-ᵈ.za-kar-ᵈ.en-lil-la²-(KI)*
the wall of Zakar-Enlil

21. *ᵈ.nin-har-sag-ga²* *ama-in-dim³-en-na-uš*
to Nin-harsag, the mother, who created (me),

22. *bad²-pad-da-(KI)* *ᵈ.iškur-a²-tah-mu-uš*
the wall of Pada to Ishkur, who increaseth my strength,

23. *bad²-la-ga-ba-(KI)*
the wall of Lagab

24. *ᵈ.nannar-dingir-sag-du-mu-uš*
to Nannar, the god who formed me,

25. *bad²-uru-ia-bu-ga-ni-(KI)* *ᵈ.lugal-GIŠ.A.TU.GAB.LIŠ*
the wall of the city Iabugani to the god Shar-ṣarbati,

26. *mu-nam-lugal-la-mu-um-ne-ib²-gu-ul-la-aš²*
who the name of my royalty magnifieth

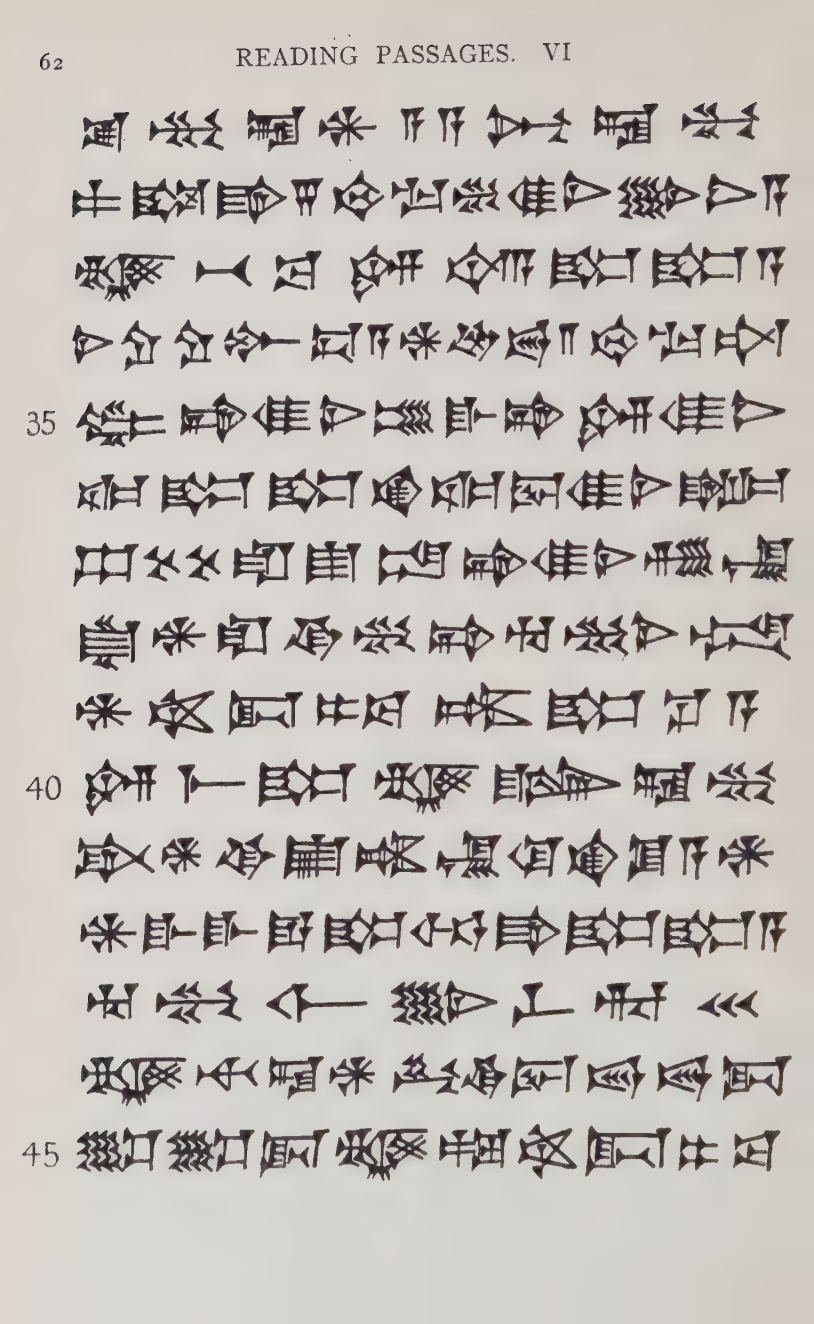
27. *bad²-uru-gu-la-bad²-(KI)*
the wall of the city Gula-bad,

28. *u³* *bad²-u-ṣi-a-na-ir³-ra-(KI)*
and the wall of Uṣi-ana-Irra

29. *ᵈ.ner-unu-gal* *tun-lu²erim²-mu-um*
to Nergal, who the defeat of my enemy

30. *ne-in-ag-a-aš* *aš³-bad²-ga(l)-gal-la-bi*
bringeth to pass; those six great walls

18. Lit. 'smites—the—head—of—the—foe (*uv-a*): compound verb, § 35.
19. *ni²*: reflexive, § 14.
21. *-uš*, for *-šu³*, and similarly in the following lines.
25. Reading of these signs unknown. The Akkadian translation is *ṣarbatu*, 'mulberry (?) tree'.
26. Participial construction. *-um*, (and in l. 29) seems superfluous. *-aš* = *su³*.
28. The sign *ṣi* is here transcribed *ṣi*, not *ze*, as the name is Akkadian.



31. *su-mu-la-ilu* *a-a-gu-la-mu*
(which) Sumu-la-ilu, my great father,

32. *pa-gilga-ia²-kam-ma-mu* *mi-ni-in-du²-a*
my fifth ancestor, had built,

33. *nam-sun-ba* *ni²-te-a-ne-ne-a*
(and which), through their decay, of themselves

34. *i²-šu(b)-šu(b)-bu-uš-am²* *šag²-itu-min-kam-ma-ta*
had fallen down, within two months

35. *sig⁵-bi* *mi-ni-du³* *gal-bi* *im-mi-du²*
their bricks I fashioned, and mightily I built them,

36. *sag-ne-ne* *har-sag-gim* *mi-ni-il²*
their heads like a mountain I raised up,

37. *kili(b)-ku(r)²-ku(r)²-ra-ge* *suhuš-bi* *mi-ni-gi-en*
of all the lands their foundation I secured,

38. *ka²-dingir-ra-(KI)* *mu-bi* *hu-mu-ni-mah*
Babylon, its name I have exalted,

39. *an-ub-da-limmu-ba* *he-ne-diri(g)*
the four regions have I magnified,

40. *ni²-me-lam²-nam-lugal-la-mu*
the fear of the splendour of my royalty

41. *zag-an-ki-ge* *he-en-dul* *hur-šu²-am²*
the confines of heaven and earth has covered. Upon this

42. *dingir-ga(l)-gal-e-ne* *sig⁴-ga-ne-ne-a*
the great gods with their favour

43. *hu-mu-ši-in-bar-ri-eš*
have looked;

44. *nam-ti-la* *d.nanna(r)-gim* *itu itu-da*
a life like the moon, month by month

45. *mu²-mu²-da* *nam-sib-ub-da-limmu-ba*
to wax, the shepherding of the four regions

32. *gilga.* Signs *BIL.GA.* as in the name *GIŠ.BIL.GA.miš* = *Gilga-miš*, and cf. p. 13.

33. *ni²* - - - *a*: reflexive, plural, § 14.

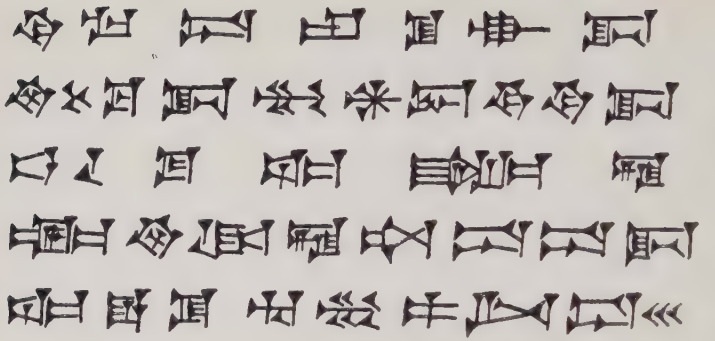
34. *-am²*: form of the verb 'to be' used with participles, see § 42 a. In l. 41 below, this element is used as an emphatic assertive suffix after the demonstrative pronoun.

37. *-gi-en*: phonetic spelling of the root *gin*. Cf. § 7.

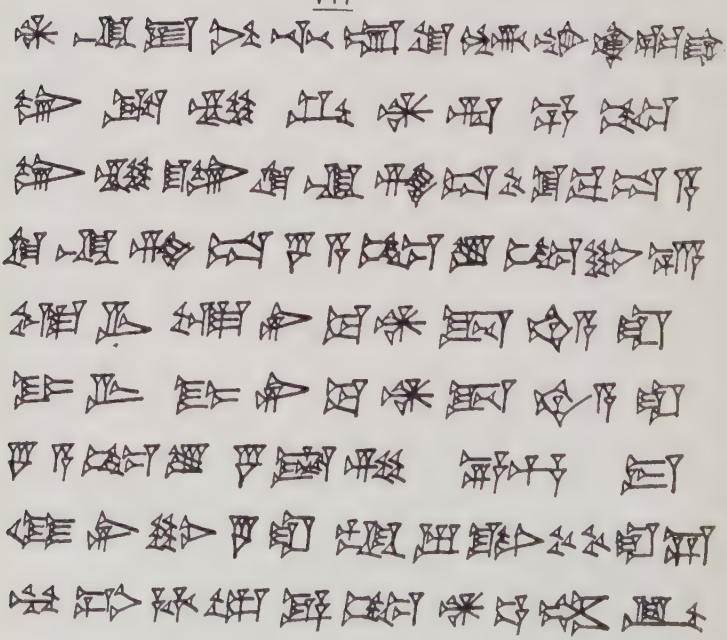
40. The ending *-la-ka-ma* would be more regular, see §§ 13 and 23 e.

41. *hur*, see § 15. For *-am²*, see note on 34 above.

45. Infinitive formed by suffixed *-da*, see § 42.



VII



46. *silim-ma* *du-ri²-šu³* *ag-da*
in safety for ever, to have,

47. *ŠAG².KUR²-zid-da-mu* *dingir-gim* *di-di-da*
(after) my heart's desire like a god to walk,

48. *u(d)-šu-šu³* *sag-il²-la*
and unto the day's end with uplifted head,

49. *asilal-šag²-hul²-la-ta* *gi(n)-gi(n)-da*
with joy and gladness of heart to go,

50. *sag-e-eš³* *hu-mu-PA.KAB.DU.-eš*
as a gift have they granted me.

VII

1. *d.en-lil* *gu-ti-um-(KI)* *muš-gir-har-sag-ga*
Enlil—Gutium, the stinging serpent of the hills,

2. *lu²* *a²-nam-gal²-dingir-ri-e-ne*
who (was) the enemy of the gods

3. *lu²* *nam-lugal-ki-en-gi-ra²* *kur²-šu³* *ba-tum-a*
who the sovereignty of Sumer to the mountains had carried off,

4. *ki-en-gi-ra²* *nig-a-erim²* *ne-in-si-a*
and Sumer with enmity had filled —

5. *dam-tuk* *dam-ni* *ba-an-da-kar-ra*
(for) from him that had a wife his wife had been reft away,

6. *dumu-tuk* *dumu-ni* *ba-an-da-kar-ra*
and from him that had a child his child had been reft away —

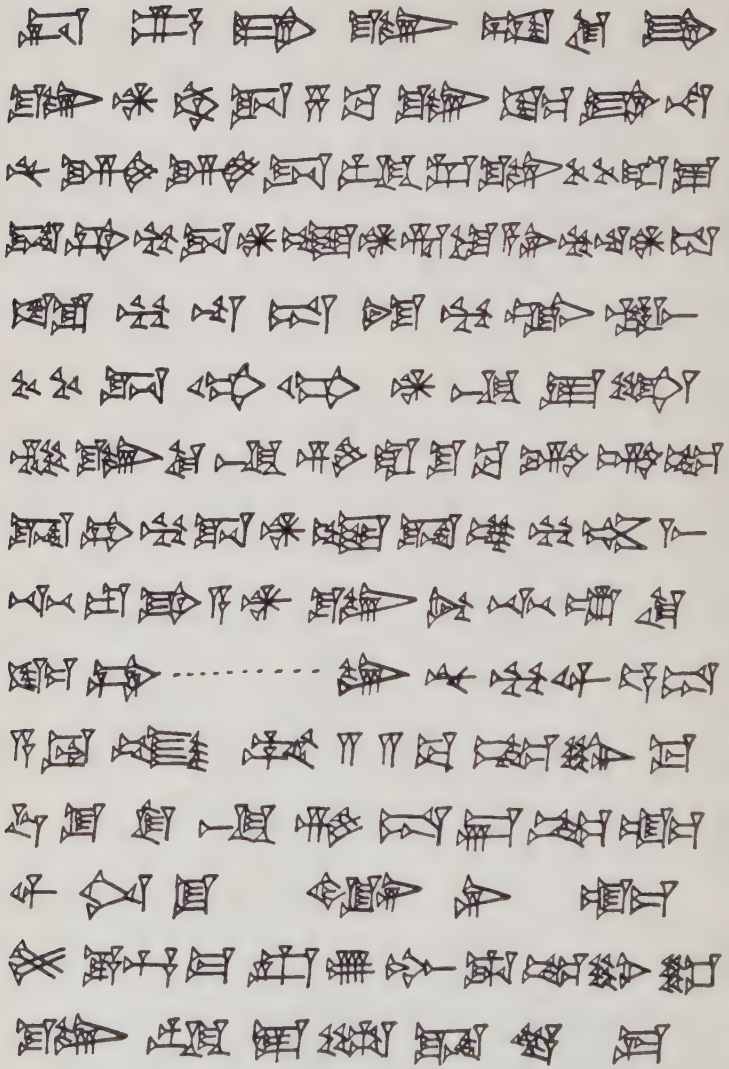
7. *nig-a-erim²* *nig-a²-zi* *kalam-ma*
and enmity and wickedness in the land

8. *mi-ni-in-gar-ra* *d.en-lil-lugal-ku(r)²-kur²-ra-ge*
he had set; Enlil, king of the lands,

9. *mu-bi* *hă-lam-e-de²* *d.utu-he-gal²*
his name to destroy, Utu-hegal,

46. *ag-da*: Infinitive, as in preceding line, and in following verbal forms.
47, 50. Reading of the groups of signs in capitals is uncertain.

VII. 1. *d.enlil* is without construction here; it is resumed in l. 8.
3, 4. *ki-en-gi-ra* is probably to be read *šumer-ra*, as is shown by the phonetic complement, see §§ 5, 11.
5. *dam-tuk* is *nominativus pendens*, lit. 'as to him who had . . . his wife was, &c.'. On passive force of *ba-*, see § 39.
8. *d.enlil . . . ge*, see § 23 c.
9. *ha-lam-e-de*: infinitive; for the form and the final sense, see § 43.



10. *nitah-kal-ga* *lugal-unu-(KI)-ga*
the mighty man, the king of Erech,

11. *lugal-an-ub-da-limmu-ba* *lugal-dug-ga-na*
the king of the four regions, the king whose word

12. *nu-gi²-gi²-da* *d.en-lil* *lugal-ku(r)²-kur²-ra-ge*
is not gainsaid; Enlil, king of the lands,

13. *a²-bi-mu-da-an-ag²* *d.inanna-nin-a-ni* *mu-na-an-gin*
gave (him) mission. (To) Inanna, his lady, he went,

14. *sub* *mu-na-tum²* *nin-mu* *ug-me²*
a prayer he brought: 'My lady, lioness of battle,

15. *ku(r)²-kur²-da* *du⁴-du⁴* *d.en-lil-li*
who on the mountains art fair, Enlil,

16. *nam-lugal-ki-en-gi-ra* *šu²-ba* *gi²-gi²-de²*
the sovereignty of Sumer into its hand to restore,

17. *a²-bi-mu-da-an-ag²* *a²-tah-mu* *he-me*
has given (me) mission; my support be thou

18. *ti-ri²-ga-a-an* *lugal-gu-ti-um-(KI)*
Tirigan the king of Gutium,

19. *inim-bi* [*mu-dug?*] *lu²* *nu-mu-ši-e³*
this word [has spoken]:—"No man is come out (against me)".

20. *id idigna* *gu²-a-a-ba* *ne-in-dib²*
The Tigris (and) the shore of the sea he has occupied,

21. *sig-šu³-ki-en-gi-ra²* *gan²* *ne-kešda*
unto the lower parts of Sumer the fields he has barred,

22. *igi-nim-šu³* *gir²* *ne-kešda*
unto the upper parts the way he has barred,

23. *kaskal-kulam-ma-ge* *u²-gid-da* *ne-in-mu²*
the roads of the country long grass have grown'.

24. *lugal* *d.en-lil-li* *a²-si²-ma*
The king whom Enlil had endowed with might,

11, 12. For this means of expressing the oblique case of the relative, see § 16, *ad fin.*

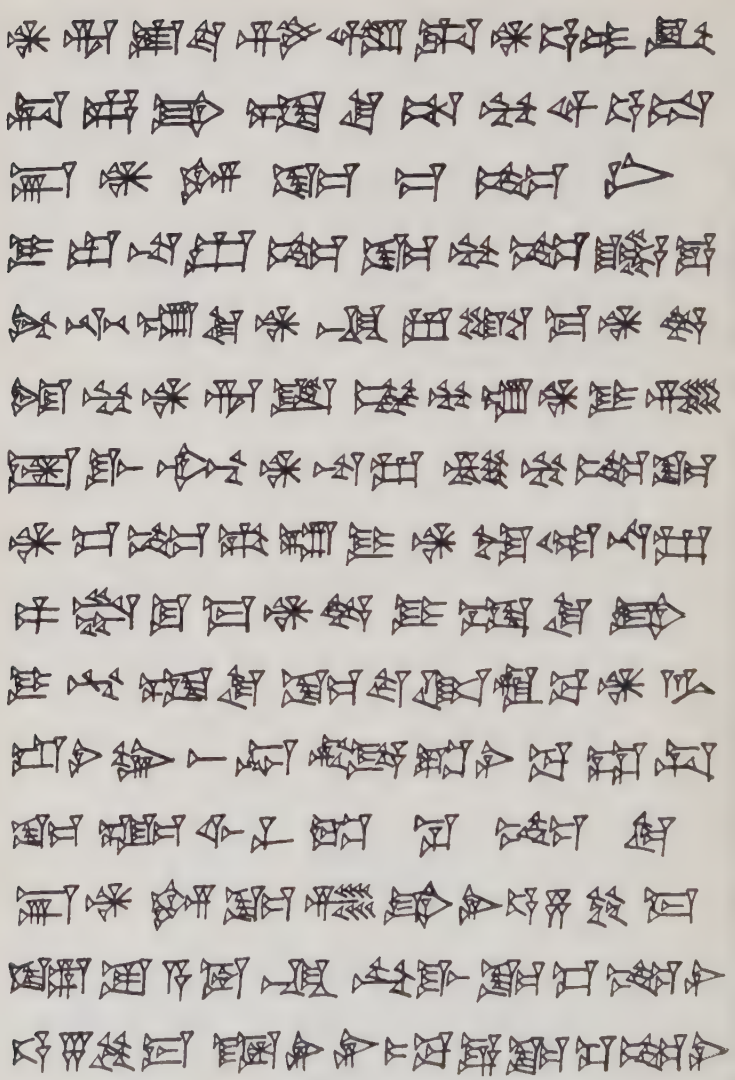
13. *a²* - - - *ag²*: compound verb, lit. 'send an order'. After *-nin-a-ni* the dative ending *-ir* seems to be omitted; see § 24.

15. *du-du*: participle, reduplicated root without suffix, § 42 (1).

17. For *he-me*, see § 42 (2) a.

19. *lu²-nu* - - -, see § 19.

21–23. Compare Book of Judges, ch. v. 6.



25. *^{d}inanna-ge šag^{2}-gi-pad-da ^{d}utu-he-gal^{2}*
the chosen of the heart of Inanna, (even) Utu-hegal,

26. *nitah-kal-ga unu-(KI)-ta mu-ši-e^{3}*
the mighty man, from Erech went forth.

27. *e^{2}-^{d}iškur-ka giš-ne-du^{2}*
The temple of Ishkur he reached (?)

28. *dumu-uru-na-ge-ne gu^{3}-mu-ne-de-e*
(To) the men of his city he cried,

29. *gu-ti-um-(KI) ^{d}en-lil-li ma-an-si^{2}*
'Gutium, Enlil has delivered it (into my hand).

30. *nin-mu ^{d}inanna a^{2}-tah-mu-um ^{d}dumu-zi*
My lady Inanna is my support; Tammuz,

31. *ama-ušumgal-an-na-ge nam-mu ne-dug*
the sovereign (?) of heaven, my destiny has pronounced;

32. *^{d}giš-bil-ga-mes dumu-^{d}nin-sun^{2}-na-ge*
Gilgamesh, the son of Nin-sun,

33. *maškim-šu^{3} ma-an-si^{2} dumu-unu-(KI)-ga*
for protector he has given me'. The sons of Erech

34. *dumu-kullab-(KI)-ka šag^{2}-hul^{2}-la ba-an-gar*
and the sons of Kullab, joy of heart was caused (unto them).

35. *uru-ni lu^{2}-aš^{2}-gim egir-ra-ni ba-ab-uš*
His city as one man behind him pressed

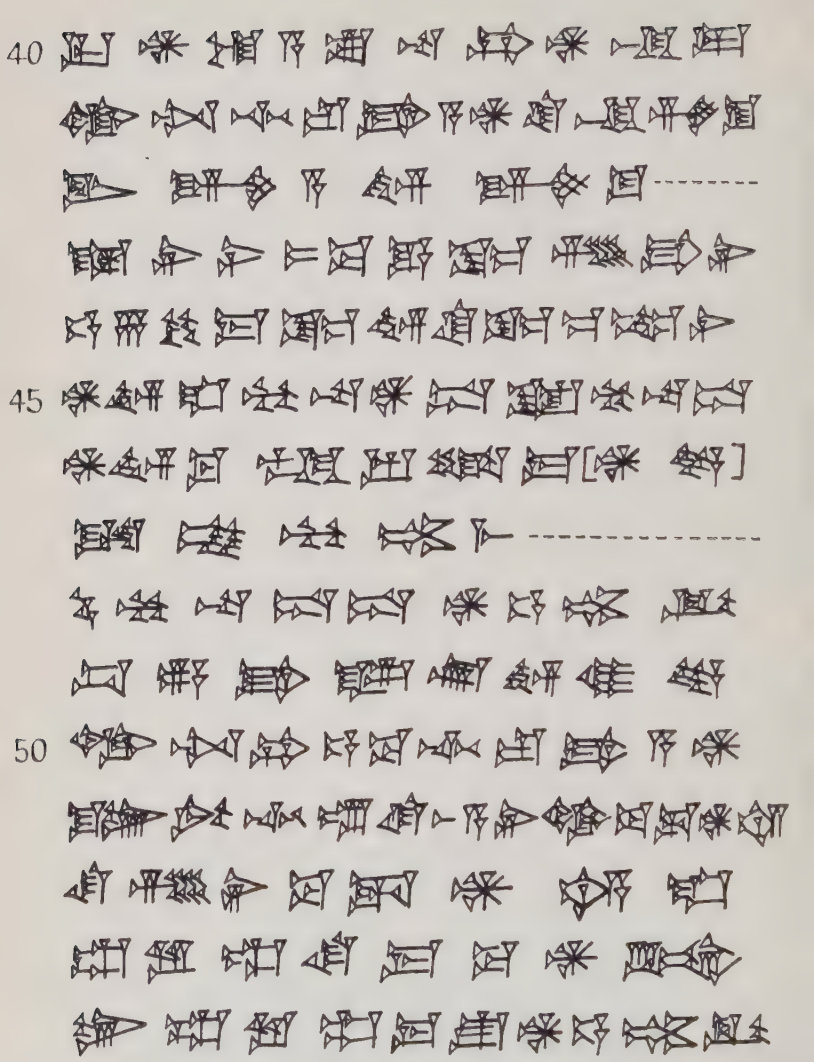
36. *ka-kešda igi-bar-ra si-ne-sa^{2}*
(upon) the king, (?) the glance of their eyes they kept straight.

37. *e^{2}-^{d}iškur-ka zi-ga-ni u(d)-limmu-kam-ma*
When from the temple of Ishkur he had departed, on the fourth day

38. *nak-su-^{id}en-uri-gal-ka giš-ne-du^{2}*
the ford (?) of the river En-urigal he reached (?);

39. *u(d)-ia^{2}-kam-ma bar^{3}-i^{2}-li-tab-ba-e-ka giš-ne-du^{2}*
on the fifth day the shrine of Ili-tabba he reached (?).

25. Lit. 'of Inanna the heart-chosen'.
27. *giš - - - du^{2}*: compound verb; sense here assigned is conjectural.
28. *dumu - - - ne*: genitive and plural endings, see § 23 c, As in l. 13 above, the dative ending is omitted.
36. Meaning of the whole line somewhat uncertain.
37. Lit. 'His departing of the temple . . . reached'.



40. *ur-^{d}nin-a-zu na-bi-^{d}en-lil*
Ur-Ninazu and Nabi-Enlil,

41. *šagub-ti-ri^{2}-ga-a-an ki-en-gi-šu^{3}*
the lieutenants of Tirigan, unto Sumer

42. *kin-gi^{2}-a im-gi^{2}-eš^{3}*
upon (the king's) orders returned.

43. *bar^{3}-i^{2}-li-tab-ba-e-ka zi-ga-ni*
When from the shrine of Ili-tabba he had departed,

44. *u(d)-aš^{3}-kam-ma ka-muru-(KI)-ka giš-ne-du^{2}*
on the sixth day over against Muru he reached (?)

45. *^{d}iškur-ra mu-na-an-gin sub mu-na-tum^{2}*
Unto Ishkur he went, a prayer he brought:

46. *^{d}iškur tukul ^{d}en-lil-li ma-an-si^{2}*
'O Ishkur, the weapon Enlil has given unto me;

47. *a^{2}-tah-mu he-me – – – – – – – – – – – – – –*
my support be thou'.

48. *erim mu-na-sug^{2} ^{d}utu-he-gal^{2}*
An army he led out; Utu-hegal,

49. *nitah-kal-ga UKU.GAN.-im-mi-si^{2}*
the mighty man, smote

50. *šagub-bi u(d)-ba ti-ri^{2}-ga-a-an,*
those lieutenants. On that day Tirigan,

51. *lugal-gu-ti-um-(KI) aš^{2}-a-ni gir^{2}-ba-da-an-kar*
king of Gutium, solitary fled away.

52. *ki-zi-ni ba-da-an-kar-ra*
His stronghold whereto he had fled,

53. *dub^{2}-ru-um-(KI)-ma ba-an-šag*
in Dubrum he was welcomed;

54. *lu^{2}-dub^{2}-ru-um-ma-ge ^{d}utu-he-gal^{2}*
(but) the men of Dubrum, [seeing that] Utu-hegal

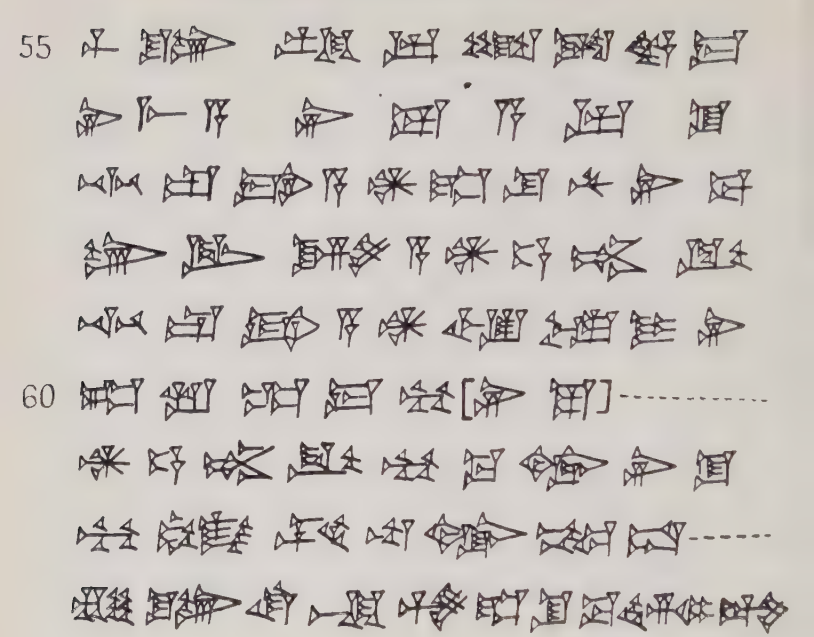
42. i.e. to deal with the rebellion.

44. *giš - - - du^{2}*, see l. 27, &c., above.

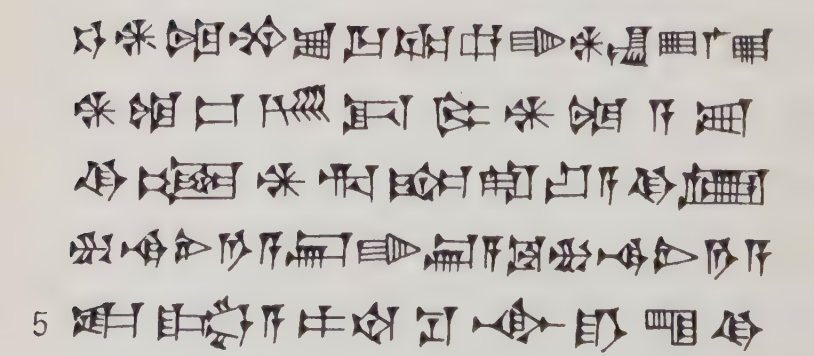
49. The reading of the first part of this compound verb is uncertain, but the sense is clear. Compare the inscription of Entemena (p. 121, l. 45), for a similar phrase.

50. *šagub-bi*: this placing of the object after the verb is very irregular, and it is probable that something is omitted from the text, and that this is not really the object.

51. *aš^{2}-a-ni*: lit. 'his one', i.e. 'unattended'.



VIII



55. *bar lugal* ^{d}*en-lil-li* *a*^{2}*-si*^{2}*-ma*
the king by Enlil endowed with strength

56. *i*^{2}*-me-a* *i*^{2}*-zu-a-ge-eš*^{3}
was, because they knew [this],

57. *ti-ri*^{2}*-ga-a-an-ra* *su*^{2}*-nu-ni-ba*
to Tirigan their hand gave not.

58. *lu*^{2}*kin-gi*^{2}*-a-*^{d}*utu-he-gal*^{2}
The messenger of Utu-hegal

59. *ti-ri*^{2}*-ga-a-an* *u*^{3} *dam-dumu-ni*
Tirigan and his wife (and) son

60. *dub*^{2}*-ru-um-ma* *mu-ni-dib* – – – – – –
in Dubrum captured.

61. ^{d}*utu-he-gal*^{2} *mu-dur*^{2} *gir*^{2}*-ni-šu*^{3}
Utu-hegal sat down; at his feet

62. *mu-nad* *gu*^{2}*-na* *gir*^{2}*-ne-gub*
he (Tirigan) lay; upon his neck he set his foot.

63. *nam-lugal-ki-en-gi-ra* *šu*^{2}*-ba* *im-mi-gi*^{2}
The sovereignty of Sumer into its hand he restored.

VIII

1. (*ud*) ^{d}*nin-gir-su* *ur-sag-kal-ga-*^{d}*en-lil-la*^{2}*-ge*
When Ningirsu the strong warrior of Enlil,

2. ^{d}*nin-giš-zi-da-dumu-*^{d}*nin-a-zu-*
to Ningishzida, the son of Ninazu,

3. *ki-ag*^{2}*-dingir-ri-ne-ra* *uru-a* *ki-ur*^{3}
beloved of the gods, in the city the site thereof

4. *mu-na-ni-gar-a* *gan*^{2}*-ga* *gan*^{2}*-id* *mu-na-ni-gar-a*
had granted, the hill and the valley had granted,

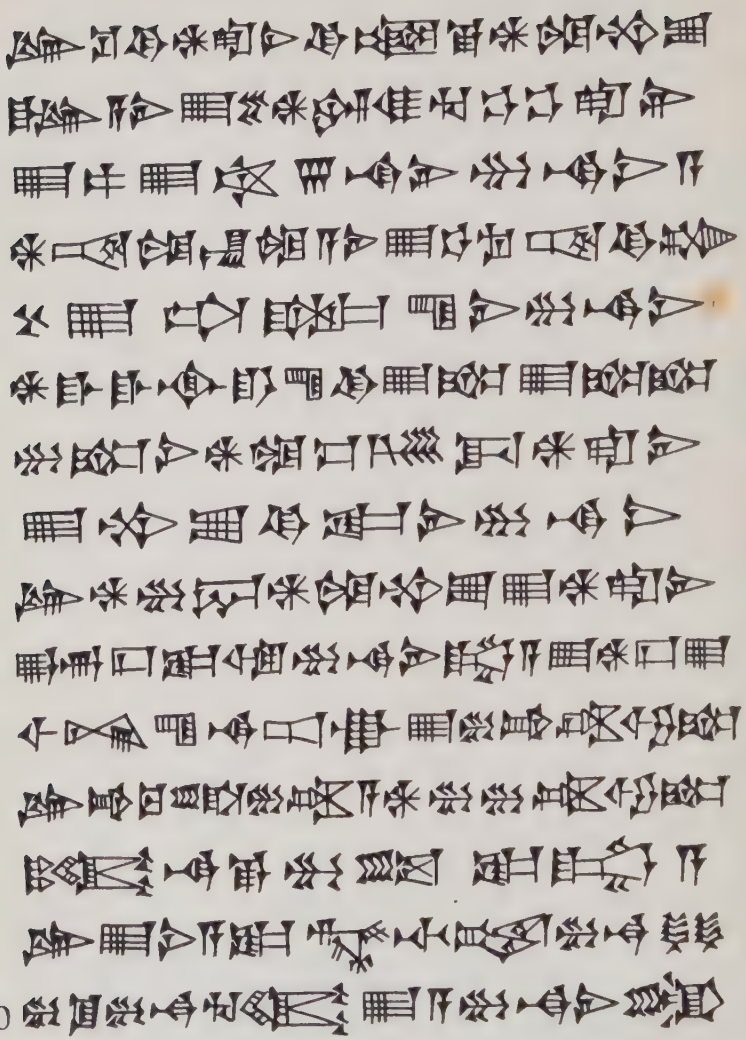
5. *gu*^{3}*-de-a* *pa-te-si-lagaš-*(*KI*)
and when Gudea, the governor of Lagash,

55, 56. *bar - - - ge-eš*: app. here = 'because', lit. 'to the side of their knowing'. For *bar - - - ka*, see p. 117, l. 32. Note participial form of verb *i-zu-a* in subord. clause.

59. *dam-dumu-ni*: asyndeton, as frequently.

VIII. 3. *dingir-ri-ne*, plural, see § 27 (2). For the long noun-phrase ending in *-ra* (dative), see § 29.

4. The *-a* ending of the verb is a participial form, regularly used in subordinate clause, see § 42 b.



6. *lu²-si-sa²* *dingir-ra-ni* *ki-ag²-e* *^{d}.nin-gir-su*
the righteous man, who loveth his god, for Ningirsu

7. *lugal-a-ni* *e²-ninnu-^{d}.im-dugud^{mušen}-bar²-bar²-ra-ni*
his king his temple, E-ninnu of the shining Storm-Bird,

8. *e²-PA* *e²-ub-imin-na-ni* *mu-na-du²-a*
and E-PA, his house of the seven stages, had built;

9. *^{d}.nina* *nin-en* *nin-a-ni* *e²-sirara-(KI)-TAG.*
for Nina, the noble lady, his lady, her E-sirara-?

10. *kur²-e²-ta-il²-la-ni* *mu-na-du²*
the mountain that rises over the temple, he built.

11. *dingir-ga(l)-ga(l)-lagaš-(KI)-ge-ne* *e²-ne-ne*
For the great gods of Lagash their temples

12. *mu-ne-du²* *^{d}.nin-giš-zi-da* *dingir-ra-ni*
he built, for Ningishzida, his god,

13. *e²-gir-su-(KI)-ka-ni* *mu-na-du²*
his temple in Girsu he built.

14. *lu²* *dingir-mu-gim* *^{d}.nin-gir-su-ge* *dingir-ra-ni*
Whosoever, even as (I proclaim) my god, Ningirsu (as) his god

15. *ug³-ga* *gu³-u³-mu-na-ni-de-a* *e²-dingir-ma²-ge*
to the people proclaims, the temple of my god

16. *igi- ? -la* *na-ab-ag-ge* *mu-bi* *he-pad-de²*
with a . . . eye let him not regard (?), but its name let him invoke.

17. *lu²-bi* *ku-li-mu* *he-am²* *mu-mu* *he-pad-de²*
That man my friend shall be, my name he shall invoke.

18. *alan-na-e* *mu-tu* *gu³-de-a*
A statue he fashioned; 'Unto Gudea,

19. *lu²-e²-du²-a-ka* *nam-ti-il* *mu-na-si²*
who built the temple, life he has given':

20. *mu-šu³* *mu-na-sa³* *e²-a* *mu-na-ni-tu*
(this) for a name he called it, and in the temple brought it in.

8, 9. The reading of PA and TAG is uncertain. In 8 and 10 the reference is to the stage-tower of a temple.

11. *dingir - - - ge-ne*: noun + adj. + dep. genitive + plur. ending, see §§ 23, 27, 29. For the disappearance of the dative case-ending, see § 24. *-ne-ne*, suff. pron. 3rd plur.; see § 13.

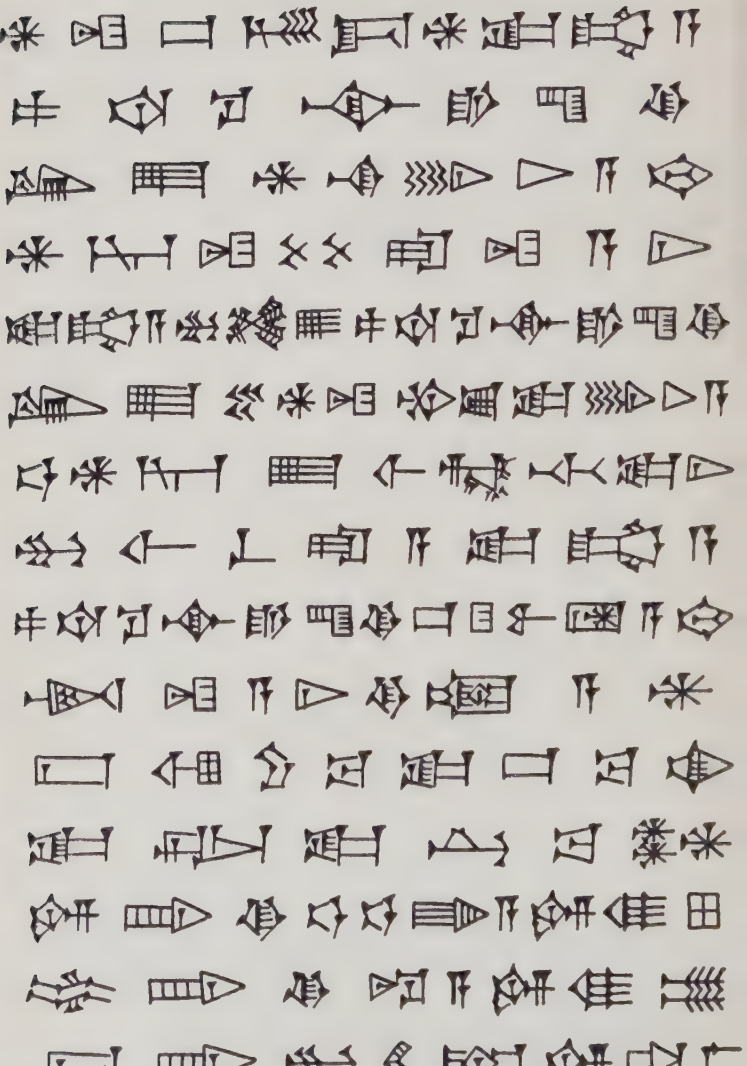
12. *mu-ne-du*: *-ne-* infixed pron. indirect, see § 46.

16. The second sign is not identified.

17. *he-am²*: see § 42 a.

20. The last sign is an alternative form of *TU*.

IX



IX

1. *^{d}nin-giš-zi-da dingir-gu^{3}-de-a*
(To) Ningishzida, who is the god of Gudea

2. *pa-te-si-lagaš-(KI)*
the governor of Lagash,

3. *lu^{2} e^{2}-an-na in-du^{2}-a-kam*
who E-anna built,

4. *^{d}inanna nin-ku(r)^{2}-kur^{2}-ra nin-a-ni*
(and to) Inanna, lady of the lands, his lady,

5. *gu^{3}-de-a mu-gil-sa pa-te-si-lagaš-(KI)*
Gudea, treasured name, governor of Lagash,

6. *lu^{2} e^{2}-ninnu-^{d}nin-gir-su-ka in-du^{2}-a*
who E-ninnu of Ningirsu built.

7. *u(d) ^{d}inanna-ge igi-nam-ti-ka-ni*
When Inanna her life-giving eye

8. *mu-ši-bar-ra-a gu^{3}-de-a*
had turned upon him, Gudea,

9. *pa-te-si-lagaš-(KI) geštu-dagal-a-kam*
governor of Lagash, who is of wide understanding,

10. *eri-nin-a-ni-ki-ag^{2}-am^{2}*
and is a servant that loves his lady,

11. *pisan-u^{3}-šub-ba-ka giš-ba-har*
the vessel of the brick-mould shaped,

12. *ka-al-ka uru^{2}-ba-mul*
the brick-stamp he engraved,

13. *im-bi ki-zala(g)-zalag-ga-a im-mi-dib*
the clay from a clean place he took,

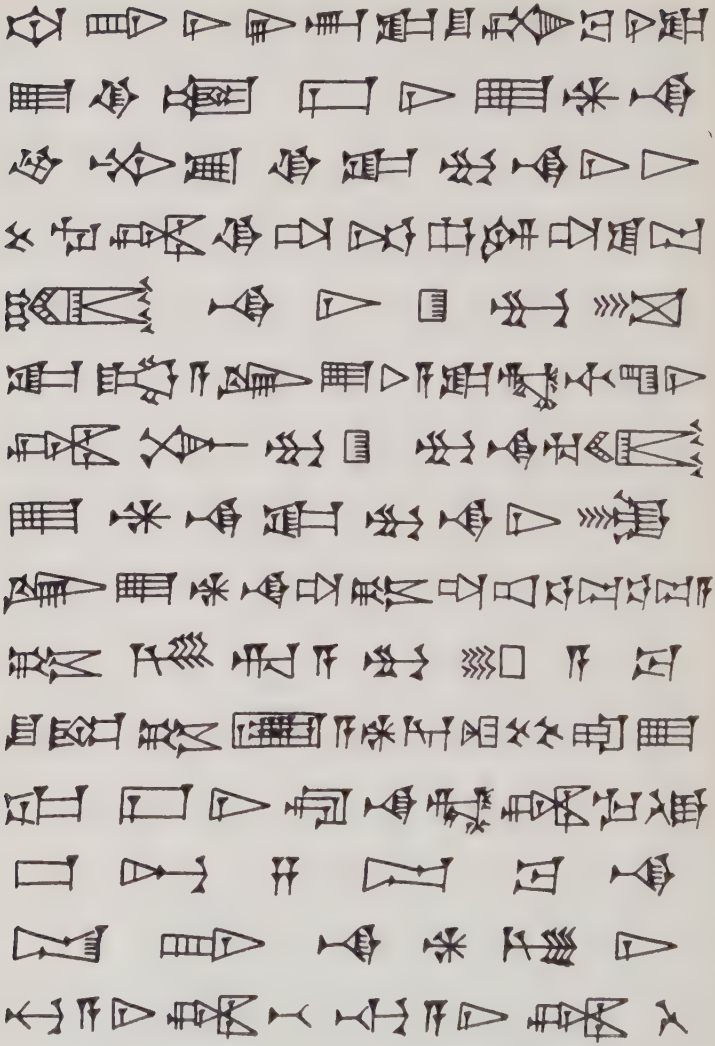
14. *sig^{5}-bi ki-sikil-a im-mi-du^{3}*
the bricks in a pure place he made

15. *uš-bi mu-ku^{3} izi-im-ta-lal*
the foundation he cleansed and purified with fire,

1–3. The words between *dingir* (l. 1) and *-kam* (l. 3) form one noun clause; cf. § 29. *-kam = -ka-am^{2}*, i.e. genitive ending + particip. form of verb 'to be', § 42 a. Lit. 'N. being the god of G., &c.'

9. *-kam = ka-am^{2}*, as above. *geštu = GIŠ.TUG.PI.*

13. Lit. 'its clay', i.e. the clay for (the bricks to build) the temple, and similarly in the following lines. The suffixed pronoun *-bi* is here used proleptically, with reference to *e^{2}* in l. 17.



16. *temen-bi* *i²-ir-nun-ka* *šu²-tag-ba-ni-dug*
the foundation-stone with oil of goodly savour he anointed,

17. *e²-ki-ag²-ga²-ni* *e²-an-na*
her beloved temple, E-anna,

18. *ša(g)²-gir-su-(KI)-ka* *mu-na-ni-du²*
in Girsu he built for her.

19. *kur²-ma³-gan-(KI)-ta* *na² esi* *im-ta-e³*
From the mountain of Magan a hard stone he fetched

20. *alan-na-ni-šu³* *mu-tu*
and into a statue of himself he worked it;

21. *gu³-de-a-lu²-e²-du²-a-ka* *nam-ti-la-ni*
'Of Gudea, who built the temple, may his life

22. *he-su(d)* *mu-šu³* *mu-na-sa³*
be long!'; (this) for name he called it,

23. *e²-an-na-ka* *mu-na-ni-tu*
and into E-anna brought it.

24. *lu²* *e²-an-na-ta* *ib²-ta-ab-e³-e³-a*
Whosoever from E-anna removes it,

25. *ib²-zi-ri-a* *mu-sar-a-ba*
destroys it, (or) its inscription

26. *šu²-ne-ib²-ur³-a* *d.inanna-nin-ku(r)²-kur²-ra-ge*
obliterates, may Inanna, the lady of the lands,

27. *sag-ga²-ni* *ukkin-na* *nam-he-ma-tar-e*
his head in the assembly curse,

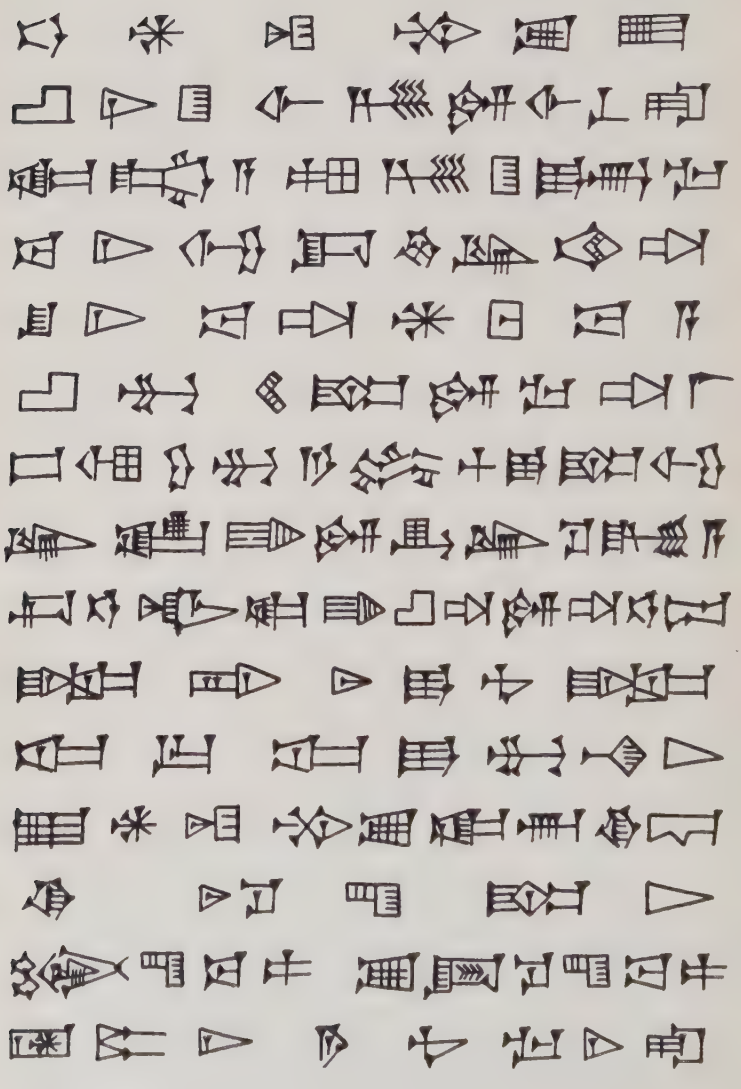
28. *giš gu-za-gub-ba-na*
of the throne that he has established

29. *suhuš-bi* *na-an-gi-ni*
the foundation thereof may she not secure,

30. *numun-a-ni* *he-til* *bal-a-ni* *he-tar*
his seed may she destroy, his rule may she cut short!

18. *mu-na-ni-du²*: subj. prefix (§ 38) + indirect pronom. infix + direct pronom. infix (§ 46) + root.
19. The 'hard stone' is the diorite from which the Gudea statues are sculptured.
21. Noun phrase containing a subordinate clause, see §§ 16, 29, 42 b.
23. The sign transcribed *tu* is a variant form of that which is found (e.g.) in l. 20.
28. Lit. 'of his established (*gub-ba*) throne'.
29. *na*: prohibitive prefix, see § 45.

X



X

1. *ud* ^{d}*nin-gir-su-ge*
When Ningirsu

2. *uru-ni-šu*^{3} *igi-zi* *im-ši-bar-ra*
upon his city with an eye of favour had looked,

3. *gu*^{3}*-de-a* *sib-zi-šu*^{3} *kalam-ma*
and Gudea for true shepherd in the land

4. *ba-ni-pad-da* *ša(g)*^{2}*-lu*^{2}*-šargeš-ta*
he had chosen, and among the multitude of men

5. *šu*^{2}*-ni* *ba-ta-an-dur*^{2}*-ba-a*
his might had caused to dwell,

6. *uru* *mu-ku*^{3} *izi-im-ma-ta-lal*
the city he (*i.e.* Gudea) cleansed and purified with fire,

7. *gi*^{š}*u*^{3}*-šub* *'mu-gar* *sig*^{5} *maš-e ne-pad*
a brick-mould he made; the omens chose a brick.

8. *lu*^{2} *usug-ga* *ni*^{2}*-gal*^{2} *lu*^{2} *si-gi*^{2}*-a*
(He) who in the temple was reverent, who restored the - - - -(?)

9. *uš-zalag* *mi*^{2}*-kin-dug-ga* *uru-ta* *im-ta-e*^{3}
who of the pure foundation took due heed, from the city went forth.

10. *dusu-bi* *sal-e* *nu-il*^{2}
(If) a woman could not lift her basket

11. *sag-ur-sag-e* *mu-na-ru*^{2}
the head of a man supported it for her.

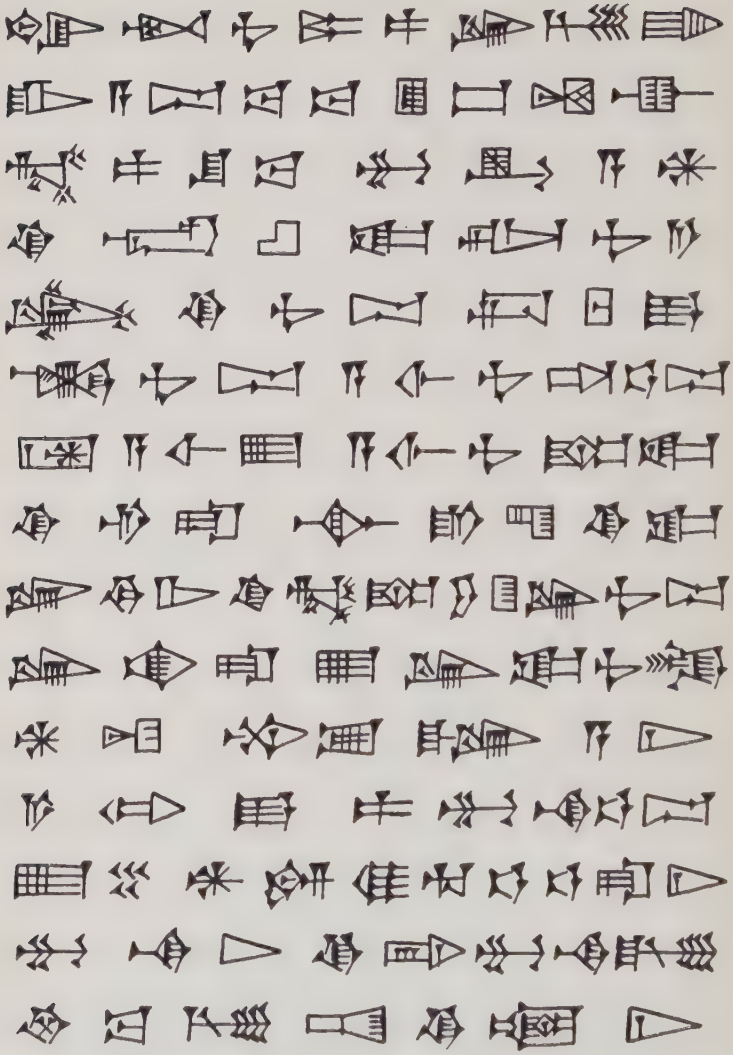
12. *e*^{2}*-*^{d}*nin-gir-su-ka* *erida-(KI)-gim*
The temple of Ningirsu (as holy) as Eridu

13. *ki-sikil-la* *ne-du*^{2}
in a pure place he built.

14. *usan* *a-ba-sig*^{3} *ku*^{š}*a*^{2}*-si* *la-ba-sig*^{3}
The whip smote not, the thong smote not,

15. *ama* *dumu-ni* *nig nu-ma-ni-ra*
the mother her child punished not for aught,

3. Not 'for true s. of the land', which would be *sib-zi-kalam-ma-šu*; cf. § 29.
7. The omens chose the brick with which the building was to be begun.
8, 9. Translation is not certain. The words refer either to Gudea himself, or to all the pious citizens.
14. *la*: Akkadian negative, § 44. The translation 'thong' is general: some particular kind is doubtless indicated.
15. *nig*: neuter indefinite pronoun, see § 18.



16. *šagub nu-banda ugula lu^2zi-ga*
The prefect, the overseer, the steward, the driver

17. *kin-a-gub-ba-ba sig^2-$giš$ SU-ag*
of those that were occupied with a task, — distaffs of wool

18. *nam-sig^3 $šu^2$-ba mu-gal^2-am^2*
for smiting in their hands were.

19. *ki-mah-uru-ka al-nu-gar*
In the cemetery of the city was no lament (?) made,

20. *lu^2-ug^2 ki-nu-tum^2 gala-e*
no corpse was buried, the psalmist

21. *balag nu-tum^2 ir^2 nu-ta-e^3*
his drum brought not, wailing went not up,

22. *ama-ir^2-ge ir^2 nu-ne-dug*
the mourning woman no wailing uttered.

23. *ki-sur-ra-lagaš-(KI)-ka*
In (all) the coasts of Lagash

24.
lu^2 di-tuk ki-nam-$erim^2$-$šu^3$ lu^2 nu-gin
a man that had a lawsuit unto the place of taking the oath such an one went not

25. *lu^2-har-ra e^2-lu^2-ka nu-tu*
an usurer the house of a man entered not.

26. *^{d}.nin-gir-su-lugal-a-ni*
(For) Ningirsu, his king,

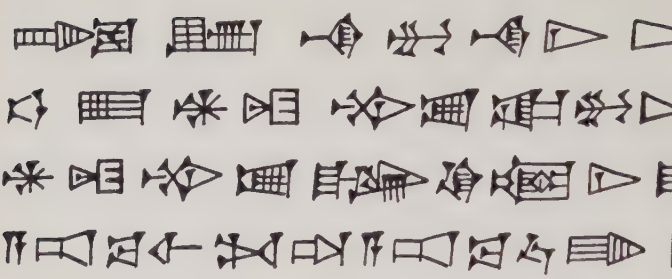
27. *nig-du^4-e pa-mu-na-e^3*
all that was seemly he (Gudea) wrought gloriously for him;

28. *e^2-ninnu-^{d}.im-dugud^{mušen}-ba(r)^2-ba(r)^2-ra-ni*
his E-ninnu of the bright Storm-bird

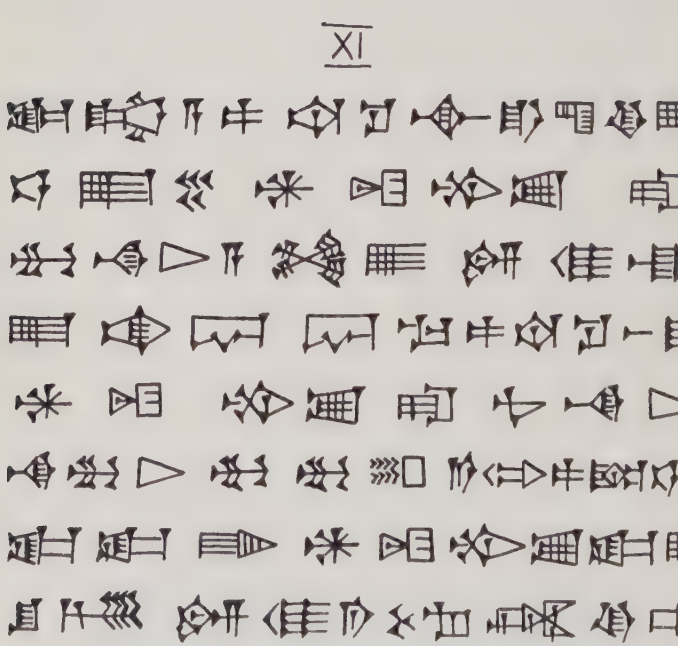
29. *mu-na-du^2 ki-bi mu-na-gi^2*
he built for him, (and) its place he restored for him.

30. *ša(g)^2-ba gi-unu-ki-ag^2-ni*
In the midst thereof his beloved shrine

17. The reading of the sign transcribed *SU* is uncertain.
18. i. e. they made only a pretence of inflicting the usual punishments.
22. Lit. 'the mother of wailing'.
25. The sign *tu* is a more complicated form of the ordinary *tu*, from which it does not differ in meaning.
26. The suffix (*-ra*) of the dative is absent, its place being taken by the infixed *-na-* of the following verb, see § 24.
30. *gi-unu*: phonetic writing of *gi(g)-unu*; see Vocabulary.



XI



31. *šim-erin-na* *mu-na-ni-du²*
with resinous cedar he built for him.

32. *ud* *e²-^{d}.nin-gir-su-ka* *mu-du²-a*
When the temple of Ningirsu he was building,

33. *^{d}.nin-gir-su-lugal-ki-ag²-ni-e*
Ningirsu, his beloved king,

34. *a-ab-ba-igi-nim-ta* *a-ab-ba-sig-ga-šu³*
from the upper sea unto the lower sea

35. *gir²-bi* *ig-mu-na-kid.*
his way opened.

XI

1. *gu³-de-a-pa-te-si-lagaš-(KI)-ge*
Gudea, governor of Lagash,

2. *ud* *e²-ninnu* *^{d}.nin-gir-su-ra*
when E-ninnu for Ningirsu

3. *mu-na-du²-a* *gil-sa* *im-mi-ag*
he had built, treasures made (*i.e.* adorned it).

4. *e²-har-dim³-dim³-ma* *pa-te-si-aš²-e*
A temple with sculptures a (*i.e.* any) single governor

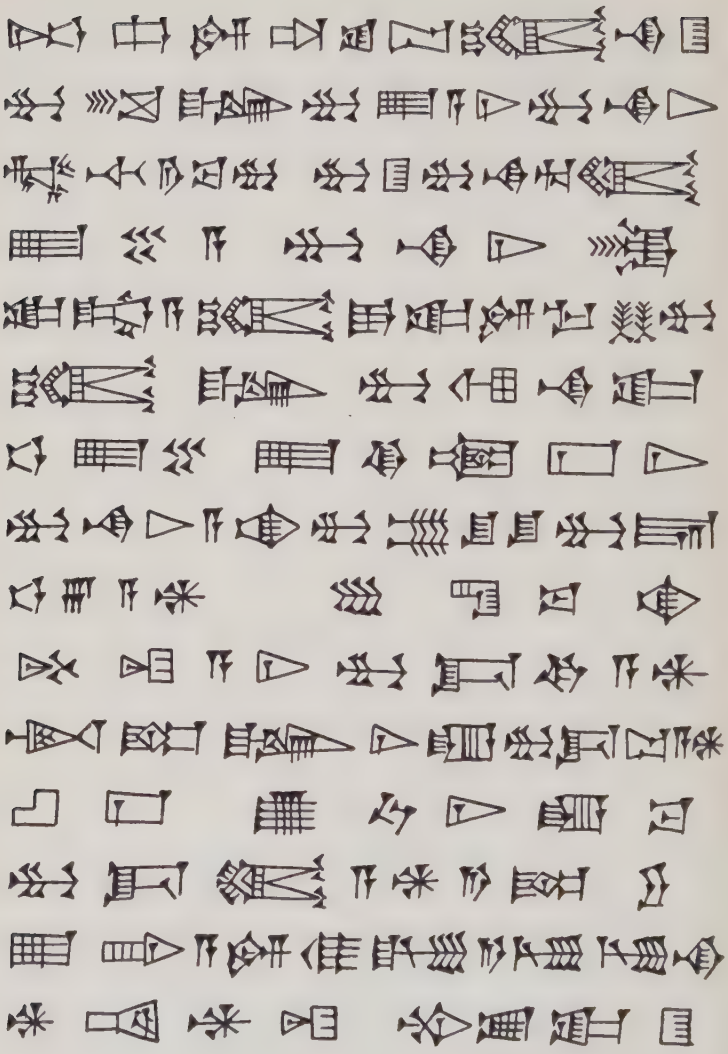
5. *^{d}.nin-gir-su-ra* *nu-na-du²*
for Ningirsu had not built (before).

6.
na *mu-du²* *mu* *mu-sar* *nig-du⁴* *pa-ne-e³*
Stone he fashioned, his name he inscribed, what was seemly he wrought gloriously,

7. *dug-dug-ga-^{d}.nin-gir-su-ka-ge*
the commands of Ningirsu

8. *šu²-zi-im-mi-gar* *kur²-ma³-gan-ki-ta*
with a faithful hand were performed. From the mountain of Magan

4. Lit. 'a house of fashioned sculptures (*har*)'.
8. *šu²-zi - - - gar* forms a compound verb, the first part adverbial, see § 35.



9. *na²esi* *im-ta-e³* *alan-na-šu³*
a hard stone he brought, and into a statue

10. *mu-tu* *lugal-mu* *e²-a-ni* *mu-na-du²*
he worked it. 'For my king his temple have I built;

11. *nam-ti* *nig-ba-mu* *mu-šu³* *mu-na-sa³*
may life be my reward'; (this) for its name he called it,

12. *e²-ninnu-a* *mu-na-ni-tu²*
and into E-ninnu he brought it.

13. *gu³-de-a* *alan-e* *dug-im-ma-si²-mu*
Gudea the statue commanded,

14. *alan* *lugal-mu* *u³-na-dug*
'O statue, unto my king say:—

15. *ud* *e²-ninnu* *e²-ki-ag²-ga²-ni*
"When E-ninnu, his beloved temple,

16. *mu-na-du²-a* *har* *mu-du³* *šu²-šu²* *mu-lah*
I had built, fetters I loosed, hands I freed,

17. *ud-imin-am²* *še* *la-ba-ara*
for seven days corn was not ground,

18. *gim²* *nin-a-ni* *mu-da-di-am²*
the maid with her mistress walked,

19. *eri-ne* *lugal-ni* *zag-mu-da-gin-am²*
slaves with their master went side by side,

20. *uru-ma²* *u²* *sig-ni* *zag-ba*
in my city the strong man his vassal by his side

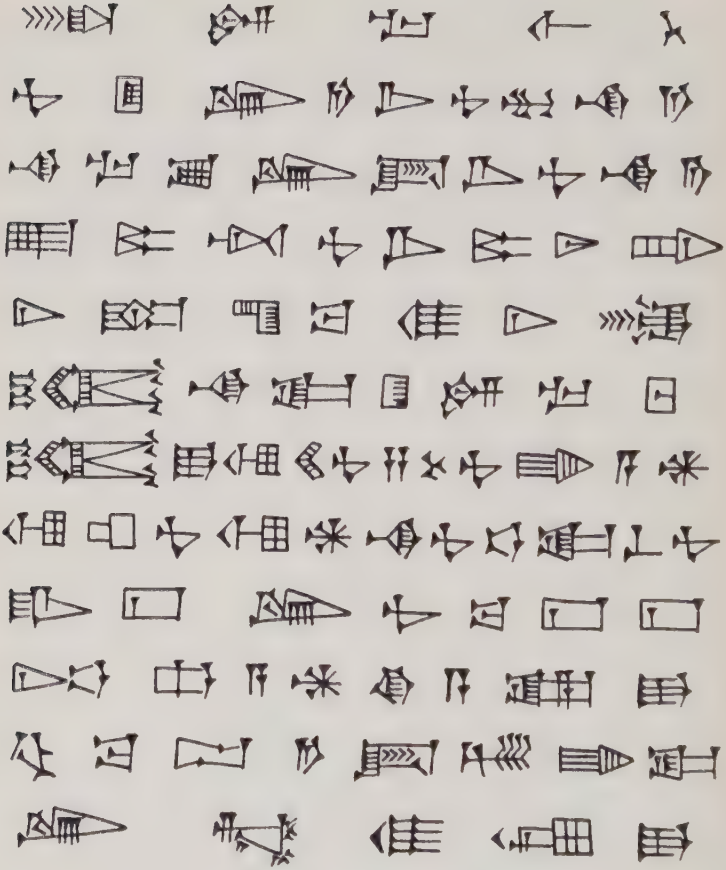
21. *mu-da-nad-am²* *nig-erim²*
made to lie down. Enmity

22. *e²-bi-a* *im-mi-gi²* *nig-gi-gi-na*
from that temple I turned away; according to the ordinances

23. *d.nina-d.nin-gir-su-ka-šu³*
of Nina and of Ningirsu

10. *lugal-mu*, with disappearance of dative case-ending; cf. ll. 14, 25, and 26, below, and § 24.

22–3. *nig-gi-gi-na - - - šu³*: noun-phrase, § 29.



24. *li-im-ma-ši-tar*
did I give judgement.

25. *nu-sig*^{2} *lu*^{2}*-nig-tuk* *nu-mu-na-gar*
The orphan unto the rich man I delivered not,

26. *na-ma-su* *lu-a*^{2}*-tuk* *nu-na-gar*
the widow unto the powerful man I delivered not,

27. *e*^{2} *dumu-nitah* *nu-tuk* *dumu-sal-bi*
the house that had no son its daughter

28. *i*^{2}*-bil-la-ba* *mi-ni-tu*
into its heritage entered." '

29. *alan-na* *ka-šu*^{3} *im-ma-dur*^{2}
Into the mouth of the statue he put (these words).

30. *alan-e* *u*^{3} *ku*^{3} *nu* *za-gin*^{2} *nu-ga-am*^{2}
The statue neither of silver is it, nor of lapis-lazuli is it,

31. *u*^{3} *urudu* *nu* *u*^{3} *nagga* *nu* *zabar nu*
nor of copper nor of lead nor of bronze

32. *kin-ga*^{2} *lu*^{2} *nu-ba-ga*^{2}*-ga*^{2}
its fashion has any man made;

33. *na*^{2}*esi-am*^{2} *ki-a-nag-e*
it is of hard stone. As a place for libations

34. *ha-ba-gub* *nig-a*^{2}*-zi-ga-ka*
may it stand! By any deed of enmity

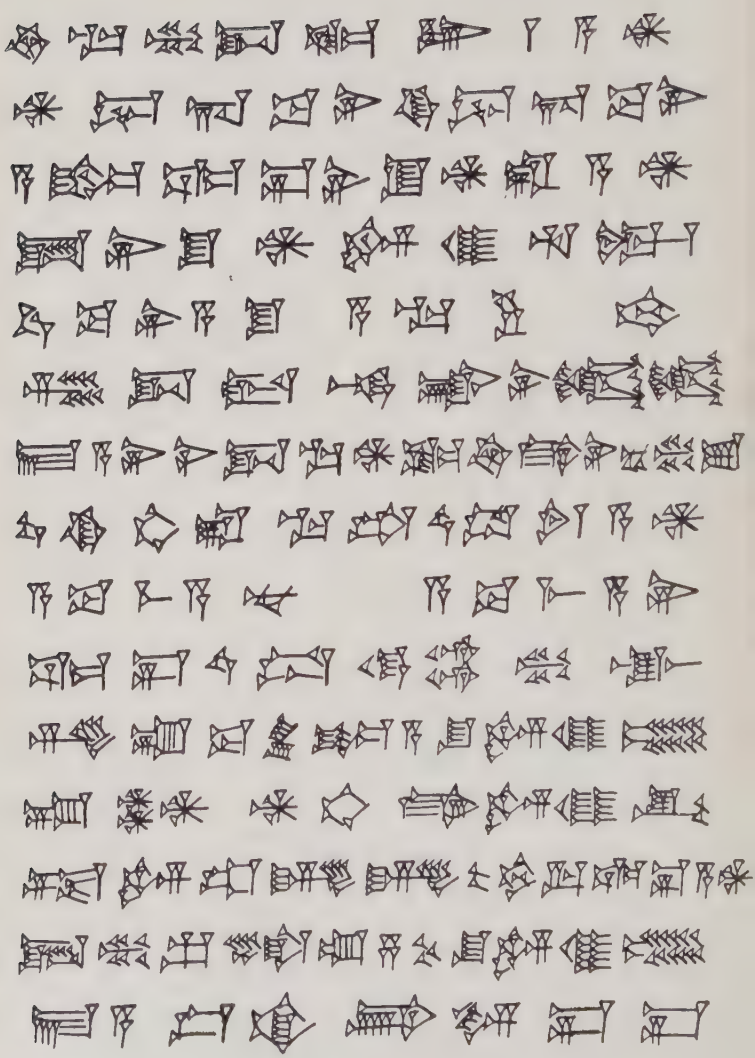
35. *lu*^{2} *nam-mi-gul-e*
may no man destroy it!

29. Lit. 'caused (them) to dwell'.

30 ff. *u*^{3}: Akkadian copula, § 32. *u - - - nu*: 'and . . . not, i. e. neither'. *nu-ga-am*^{2}, negative emphatic of verb 'to be', see § 42 a, and cf. the next extract, ll. 29, 38, and 45.

35. *nam-mi-gul-e*: prohibitive, § 45 + subject prefix, § 38 + root + suffix of 3rd pers. impf., § 40.

XII



XII

1. *ša(g)²-ma-mu-da-ka* *lu²-I-am²*
'In the dream there was one man,

2. *an-gim* *ri-ba-ni* *ki-gim* *ri-ba-ni*
as heaven was his span, as earth was his span,

3. *a-gi-sag-ga²-ni-šu³* *dingir-ra-am²*
by the crown upon his head he was a god.

4. *a²-ni-šu³* *d.im-dugud^mušen-dam*
By his side was the divine Storm-bird,

5. *sig-ba-ni-a-šu³* *a-ma-ru-kam*
at his feet was a tempest,

6. *zi-da* *gub²-na* *ug* *i²-na(d)-nad*
on the right and on his left a lion lay,

7. *e²-a-ni* *du²-da* *ma-an-dug* *ša(g)-ga-ni* *nu-mu-zu*
his house to build he commanded,—its meaning I know not,—

8. *u(d)* *ki-šar²-ra* *ma-ta-e³* *sal-I-am²*
the light over the world rose, and there was one woman,—

9. *a-ba* *me-a-nu* *a-ba* *me-a-ni*
who was she not? who was she?—

10. *sag-ga²-e³* *ki-kinda* *mu-ag*
pre-eminent her brow (?) she bore,

11. *gi-dub²-ba* *ku³-be-a* *šu²-im-mi-du³*
a bright stilus she held.

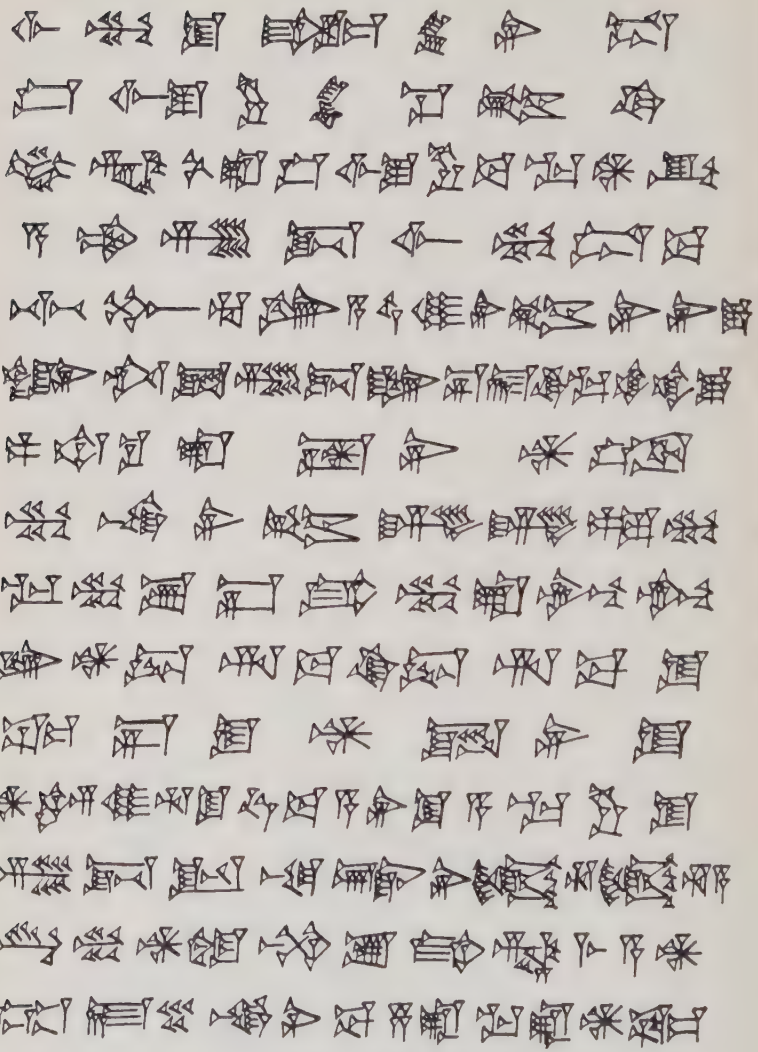
12. *dub²* *mul-an-dug²-ga* *im-mi-gal²*
The tablet showed the favour of the stars,

13. *ad-im-da²-gi²-gi²* *min-kam* *ur-sag-ga²-am²*
and she studied (it). (There was) a second who was a warrior,

14. *a²* *mu-gur* *li-um-za-gin²* *šu²-im-mi-du³*
with strength endued. A tablet of lapis-lazuli he held,

15. *e²-a* *giš-har-bi* *im-ga²-ga²*
of the temple its plan he set down (thereupon).

1. First phrase is for *šag-mamud-ak-a*, see § 23 d. For *-am²*, see § 42 a.
2. Lit. 'like heaven was his space between, &c.', i. e. he reached from earth to heaven.
7. *du²-da*, infinitive; for the form and the final sense, see § 43.
9. *a-ba*, interrog. pronoun, § 17. *me-a*, participle, used with negative in unusual position, lit. 'who being not, who her being?'.
12. i. e. the tablet contained tables showing the days when the stars were propitious.
13. *kam*, ordinal, § 34.



16. *igi-mu-šu*^{8} *dusu-ku*^{8} *i*^{2}*-gub*
Before me a clean carrying-pad stood

17. *giš-u*^{3}*-šub-ku*^{8} *si-ib*^{2}*-sa*^{2}
a clean brick-mould was prepared,

18. *sig*^{5}*-nam-tar-ra* *giš-u*^{3}*-šub-ba* *ma-an-gal*^{2}
the brick of destiny in the mould was,

19. *a-am-zi-da* *igi-mu* *gub-ba*
. . . . . before me standing

20. *Tl.BU.HU* *lu*^{2} *a* *u*(*d*) *mi* *ni-ib*^{2}*-za*(*l*)*-zal-e*
. . . . . .

21. *anšu-nitah a*^{2}*-zi-da-lugal-ma*^{2}*-ge* *ki-ma-ha*(*r*)*-har-e*
a he-ass the right hand of my king was drawing upon the ground'.

22. *pa-te-si-ra* *ama-ni* ^{d}*nina*
To the governor his mother Nina

23. *mu-na-ni-ib*^{2}*-gi*^{2}*-gi*^{2} *sib-mu*
replied, 'My shepherd,

24. *ma-mu-zu* *ma*^{2} *ga-ma-ra-bu*(*r*)^{2}*-bur*^{2}
thy dream I will interpret to thee,

25. *lu*^{2}*-an-gim-ri-ba-ki-gim-ri-ba-šu*^{3}
as to the man whose span was as heaven, whose span was as earth,

26. *sag-ga*^{2}*-šu*^{3} *dingir* *a*^{2}*-ni-šu*^{3}
who by his head was a god, at his side

27. ^{d}*im-dugud*^{mušen}*-šu*^{3} *sig-ba-a-ni-šu*^{3}*-a-ma-ru-šu*^{3}
was the divine Storm-bird, at his feet was a tempest,

28. *zi-da* *gub*^{2}*-na* *ug* *i*^{2}*-na*(*d*)*-nad-a*
on whose right and left a lion lay

29. *šeš-mu* ^{d}*nin-gir-su* *ga-nam-me-am*^{2}
my brother Ningirsu he surely was;

30. *eš*^{2}*-e*^{2}*-ninnu-na* *du*^{2}*-ba* *za-ra* *ma-ra-an-dug*
the abode of his E-ninnu its building unto thee he commanded;

19, 20. Meaning of these lines is uncertain.

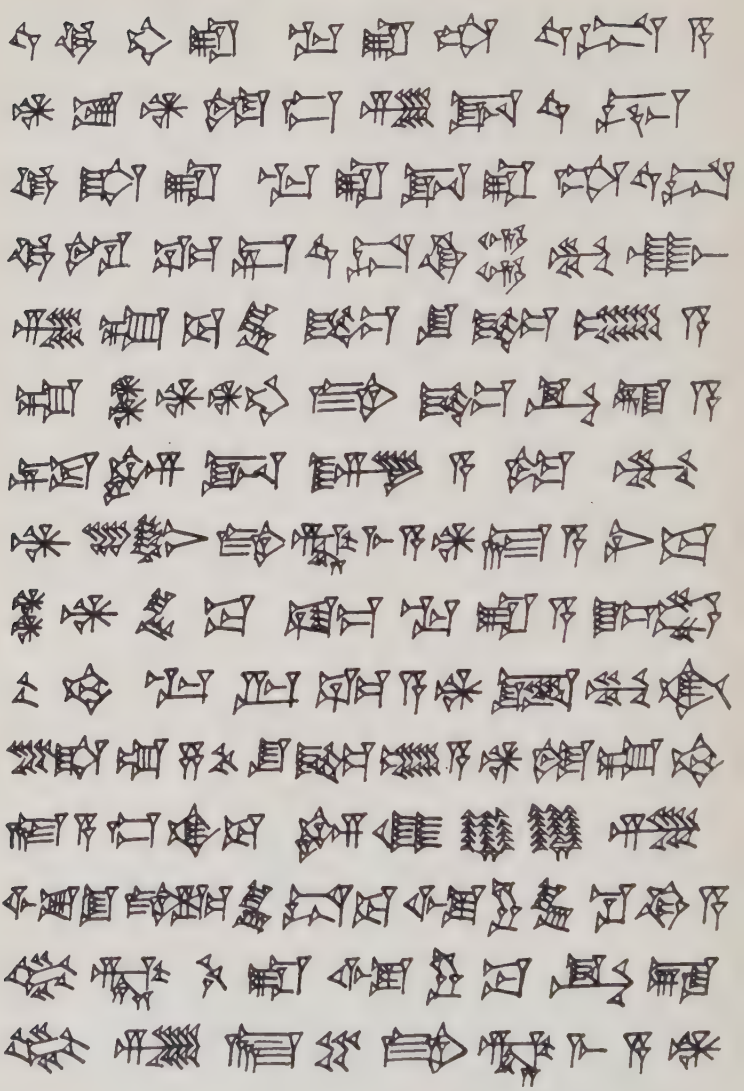
21. For the noun phrase with double genitive and for the ending, see §§ 23 g and 29. The last element in the verb is the suffix of the impf. tense, § 40, here denoting incomplete action.

24. *ma*^{2} : independent pronoun, § 12.

25. The final -*šu*^{3}, here and in l. 27, refers to the whole phrase that precedes it, and may be rendered 'as to'. In the second case the construction is, 'as to (him) who by his head was a god, &c.'

29. Strongly emphatic form of verb 'to be'; see § 42 a.

30. 'The abode of his (*na*) Eninnu', not 'his abode of Eninnu'. *du*^{2}: infinitive. *za*, indep. pronoun.



31. *u(d)* *ki-šar²-ra* *ma-ra-ta-e³-a*
the light that over the world rose

32. *dingir-zu* *d.nin-giš-zi-da* *u(d)-gim*
was thy god, Ningishzida; like the light

33. *ki-ša-ra* *ma-ra-da-ra-ta-e³*
over the world he rose for thee.

34. *ki-sikil* *sag-ga²-e³* *ki-kinda* *mu-ag*
The maiden who pre-eminent her brow (?) bore,

35. *gi-dub²-ba-ku³-be-* *šu²-ne-du³-a*
who a bright stilus held,

36. *dub²* *mul-an-dug²-ga* *ne-gal²-la-a*
and the tablet showed the favour of the stars,

37. *ad-im-da-gi²-a* *SAL+KU-mu*
and she studied it, my sister

38. *d.nisaba* *ga-nam-me-am²* *e²-a* *du²-ba*
Nisaba she surely was. For the temple, for the building thereof,

39. *mul-ku³-ba* *gu³-ma-ra-a-de*
the propitious star she declared to thee.

40. *min-kam-ma* *ur-sag-am²* *a²-mu-gur⁴*
The second, who was a warrior with strength endued,

41. *li-um-za-gin²* *šu²-ne-du³-a* *d.nin-dub²-kam*
who a tablet of lapis-lazuli held, was Nin-dub;

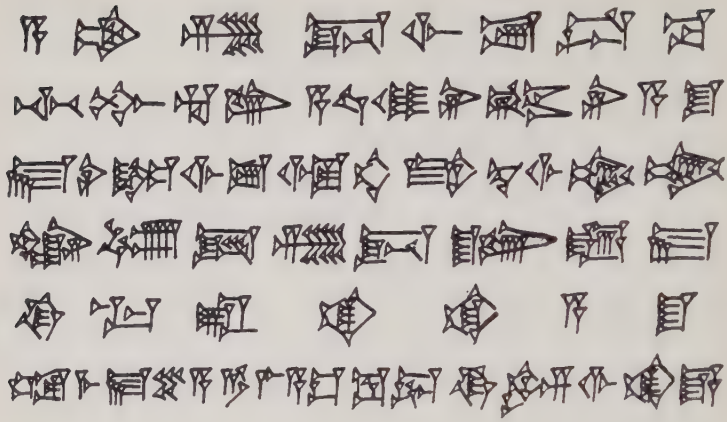
42. *e²-a* *giš-har-ba* *im-mi-si²-si²-gi*
of the temple, its plan he gave (thee).

43. *igi-zu-šu³* *dusu-ku³* *gub-ba* *u³-šub-ku³* *si-sa²-a*
The clean carrying-pad that stood before thee, the clean mould that was prepared,

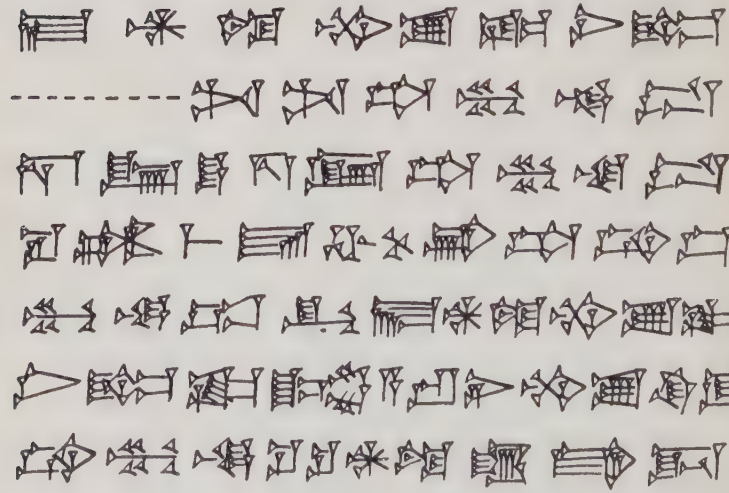
44. *sig⁵-nam-tar-ra* *u³-šub-ba* *gal²-la*
the brick of destiny that was in the mould,

45. *sig⁵-zi-e²-ninnu* *ga-nam-me-am²*
the sacred brick of E-ninnu that surely was,

39. i. e. that the heavens were propitious for building the temple.
40. *gur⁴* is merely a variant for *gur*, l. 14.



XIII



46. *a-am-zi-da igi-zu gub-ba*
. . . . . before thee standing

47. *TI.BU.HU lu² a u(d) mi ni-il²-zal-a-šu³*
. . . . . .

48. *e²-du²-de igi-zu u³-dug²-ga nu-ši-tu-tu*
(it signifies that) while building the temple before thee sweet sleep shall not come in.

49. *anšu-šul-a²-zi-da-lugal-zag-ge*
As to the strong ass which the right hand of thy king

50. *ki-ma-ra-har-har-a-šu³*
was drawing for thee upon the ground,

51.
ze me e²-ninmu-a nig-lal-a-^{giš}gigir-gim ki-im-ši-har-e
thou art (he). For E-ninnu as that which is yoked to a waggon was he designing thee.

XIII

1. *e²-^{d}nin-gir-su-ka du²-de²*
The temple of Ningirsu to build

2. . . . . *nim nim-ta mu-na-tum²*
. . . . . the Elamite from Elam brought to him,

3. *INANNA.ERIN-e INANNA.ERIN-ta mu-na-tum²*
the Susian from Susa brought to him.

4. *ma³-gan me-luh-ha kur²-bi-ta gu²-giš*
Magan and Meluhha from their mountains a store of wood

5. *mu-na-ab-gal²* *e²^{d}nin-gir-su-ka*
provided for him, and the temple of Ningirsu

6. *du²-de²* *gu³-de-a* *uru-ni-gir-su-(KI)-šu³*
to build, for Gudea to his city of Girsu

7. *gu²-mu-na-si-si* *^{d}nin-zag-ga-da*
they brought it together. Unto Ninzagga

46, 47. See ll. 19, 20, above.

49. For the phrase see l. 21, above. *lugal-zag-ge* is phonetic variant for *lugal-za*(§ 13)-*ge*.

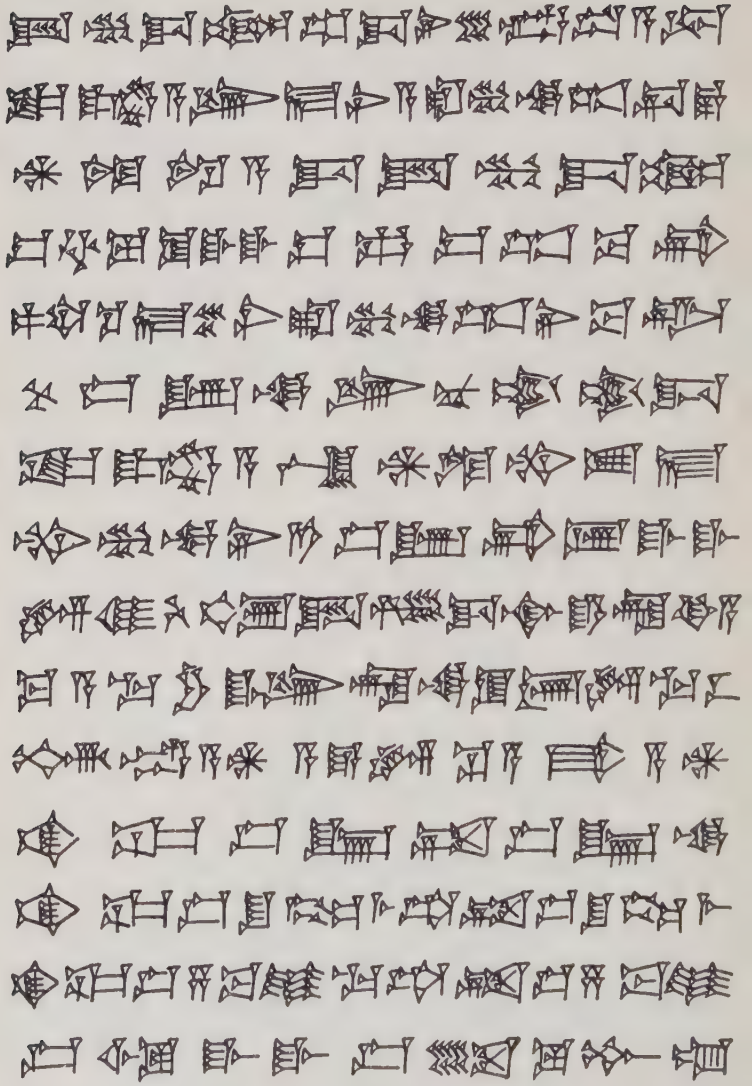
50. For the force of -*šu³* cf. l. 25, above.

51. *ze* = *za-e*, 2nd pers. indep. pronoun, § 12. *me*, § 42 a. *ki-im-ši-har-e*: the last element is the suffix of the 3rd pers. impf., § 4c, denoting incomplete action; cf. l. 21, above.

XIII. 1. *du-de*: infinitive with final sense, § 43.

3. The Sumerian reading of this sign-group is unknown.

5. Lit. 'caused to be for him'.



8. *a²-mu-da-ag²* *urud-da* *zal-še-mah-tum²-a-gim*
was word sent; copper, like great loads of grain that are brought,

9. *gu³-de-a-lu²-e²-du²-a-ra* *mu-na-ab-uš-e*
to Gudea, who was building the temple, was (continually) being delivered.

10. *d.nin-sikil-a-da* *a²-mu-da-ag²*
To Ninsikila was word sent;

11. *giš ha-lu-ub-ga(l)-gal* *giš esi* *giš ab-ba-bi*
great willows (?), ebony, and *abba*-wood,

12. *pa-te-si-e²-ninnu-du²-ra* *mu-na-ab-ni-ba-al*
for the governor as he built E-ninnu they hewed.

13. *kur²-giš erin-na-lu²-nu-tu-tu-da*
Into the mountains of cedar that no man had entered (i.e. trodden)

14. *gu³-de-a* *en-d.nin-gir-su-ge*
for Gudea the lord Ningirsu

15. *gir* *mu-na-ni-gar* *giš erin-bi* *tu(n)-ga(l)-gal*
a way made. Their cedars with great axes

16. *im-mi-tar* *šar²-ur³-a²-zi-da-lagaš-(KI)-a-*
he felled; for the Shar-ur, the right arm of Lagash,

17. *tukul-a-ma-ru-lugal-la-na-šu³* *tun-im-ma-bar*
the hurricane-weapon of his king he cleft them—

18. *muš-mah-am²* *a-e* *im-dirig-ga-am²*
a mighty dragon it is, ay, a raging storm.

19. *har-sag-giš erin* *ad-giš erin-na*
From the mountain of cedar rafts of cedar,

20. *har-sag-giš šu²-ur²-me-ta* *ad-giš šu²-ur²-me*
from the mountain of fir-trees (?) rafts of fir-trees (?),

21. *har-sag-giš za-ba-lum-ma-ta* *ad-giš za-ba-lum*
from the mountain of *zabalu*-trees rafts of *zabalu*-trees,

22. *giš u³-ga(l)-gal* *giš tu-lu-bu-um*
great *ashuhu*-trees, plane-trees,

8. Orders were sent to the craftsmen who worked under the patronage of this god; similarly l. 10.

9. The verb in the impf. denotes incomplete action.

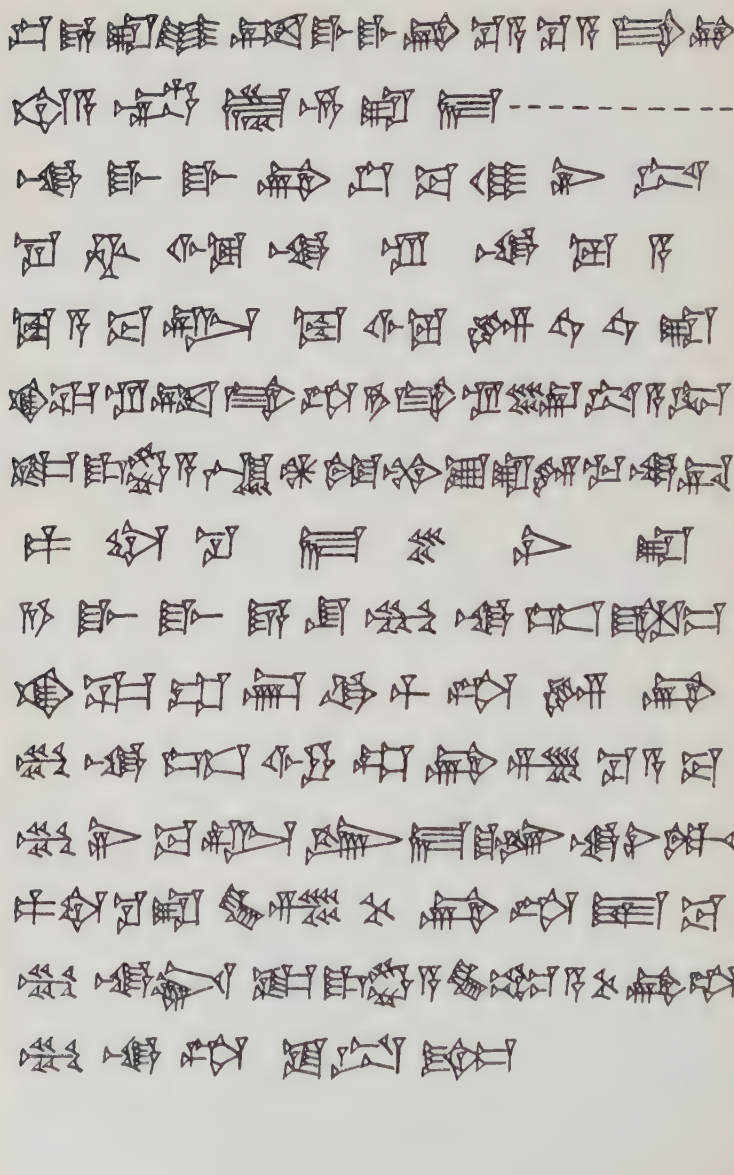
11. *ub*, sign *KU*.

13. Note the participial construction in the middle of the noun phrase; lit. 'unentered by any one'.

15–16. *tun - - - tar* is probably to be treated as a compound verb, cf. *tun - - - bar* in l. 17.

16–17. *šar-ur - - - lugal-la-na-šu* all forms one long noun-phrase, a good example. The Shar-ur is one of the sacred weapons which the god Ningirsu bore.

18. *a-e* is clearly an interjection.



23. *^{giš}e-ra-lum ad-ga(l)-gal-bi diri(g)-dirig-ga-bi*
and *eralu*-trees, great rafts of them in wondrous plenty

24. *kar-mah-ka^2-sur-ra-ge* - - - - - -
the main wharf at the Boundary Gate [received.]

25. . . . . *na-ga(l)-gal-bi lagab-ba mi-ni-tum^2*
. . . . . its great stones in blocks he brought.

26. *ma^3-ha-u^3-na ma^3-na-lu-a*
Ships of *hauna*-stone, ships of *nalua*-stone,

27. *^{esir}a-ba-al ^{esir}u^3 im-ba(r)^2-bar^2-ra*
. . . . asphalt, ... asphalt, and gypsum,

28. *har-sag-ma^3-ad-ga-ta nig-ga-ma^3-še-gan^2-tum^2-a-gim*
from the mountains of Madga, like the cargo of a ship that carries corn,

29. *gu^3-de-a en-^{d}nin-gir-su-ra im-ma-na-uš*
Gudea to the lord Ningirsu delivered.

30. *pa-te-si-e^2-ninnu-du^2-ra*
To the governor, as he was building E-ninnu,

31. *nig-ga(l)-gal-e šu^2-mu-na-ab-il^2*
everything great was brought in;

32. *har-sag-urudu-gan^2-ki-maš-ta im-bi*
from the mountain of copper in the territory of Kimash its soil

33. *mu-na-ab-pad urudu-bi ušub-ba*
was selected, its copper in baskets

34. *mu-ni-ba-al lu^2-e^2-lugal-na-du^2-dam*
he dug out. To him who was building the temple of his king,

35. *pa-te-si-ra guškin kur^2-bi-ta sahar-ba*
to the governor gold from its mountain in its earth

36. *mu-na-tum^3 gu^3-de-a ku^3-be-a kur^2-bi-ta*
was brought. For Gudea silver from its mountain

37. *mu-na-ta-e^3-de^2*
was (continually) being brought.

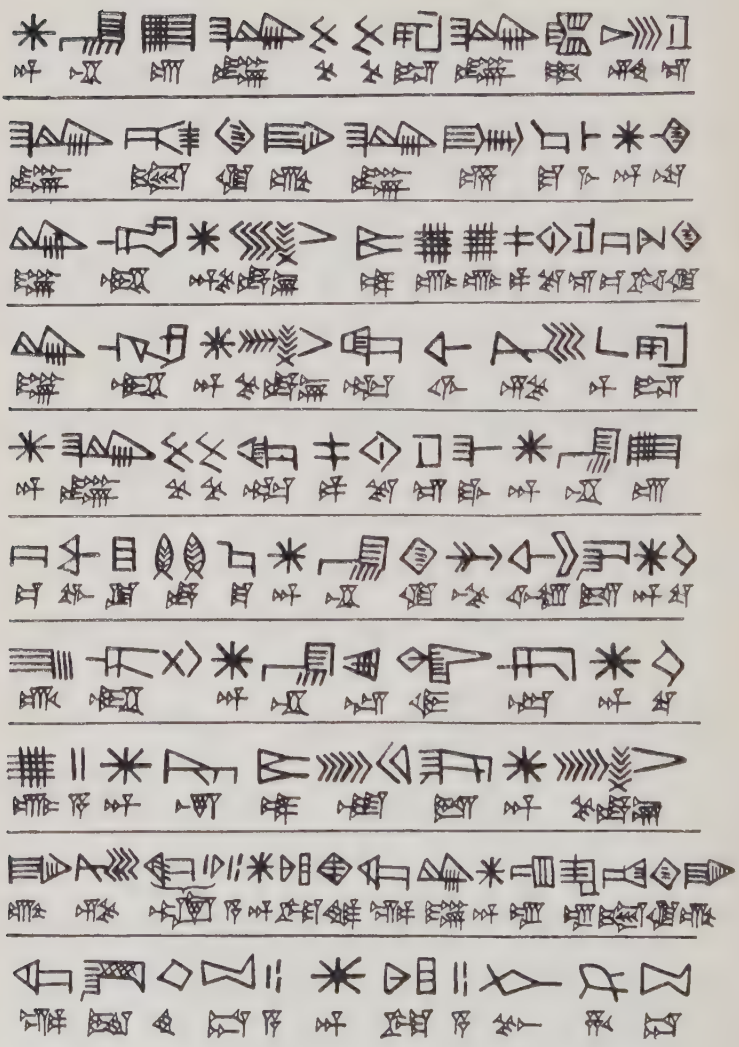
25. In the broken part of the text 'From the stone-mountain' must be supplied.

28. *nig - - - gim*: noun + depend. genitive + adjectival clause (with participle, § 42 b) + case ending; see § 29.

33. Lit. 'was chosen', i.e. the metalliferous ore was picked out; similarly l. 35, below.

37. The final *-e^3-de* represents *ed-e* (since the root *e^3* is really *ed*), and *-e* is the ending of the impf. (§ 40), expressing repeated action.

XIV



XIV

1. ^{d}*en-lil* *lugal-kur^{2}-kur^{2}-ra* *lugal-zag-gi-si*
Enlil king of the lands—(to) Lugal-zaggisi

2. *lugul-unu-(KI)-ga* *lugal-kalam-ma* *išib-an-na*
king of Erech, king of the country (i.e. Sumer), priest of Anu,

3. *lu^{2}-mah-^{d}nisaba* *dumu-u^{2}-kus^{2}* *pa-te-si-umma-(KI)*
the man exalted of Nisaba, son of Ukush, governor of Umma,

4. *lu^{2}-mah-^{d}nisaba-ka* *igi-zi-bar-ra*
the man exalted of Nisaba, with eye of favour regarded

5. ^{d}*lugal-kur^{2}-kur^{2}-ka* *pa-te-si-gal-^{d}en-lil*
by the divine king of the lands, great governor of Enlil

6. *gestu-si^{2}-ma* ^{d}*en-ki* *mu-pad-da* ^{d}*utu*
with understanding endowed by Enki, called by name by Utu,

7. *sukkal-mah-^{d}zuen* *šagub ^{d}utu*
minister exalted of Sin, vice-gerent of Utu

8. *u^{2}-a-^{d}inanna,* *dumu-tu-da-^{d}nisaba*
nourisher of Inanna, son borne by Nisaba

9. *ga-zi-ku^{2}-a* ^{d}*nin-har-sag* *lu^{2}-^{d}MES* *sangu-unu-(KI)-ga*
with holy milk fed by Ninharsag, the man of MES, the priest of Erech,

10. *sag-ehi-a* ^{d}*nin-a-bu-ha-du*
chiefest nursling of Nin-abuhadu (?)

XIV. 1. *kur-kur*: plural by repetition, § 27. 1. The opening phrase has no construction, but is resumed in l. 12 after the king's titles. The dative ending to *lugal-zaggisi* does not occur until the end of l. 11, all that intervenes being thus included in the noun phrase; cf. § 29.

4. *igi - - - bar*: compound verb, § 35. The substantival part, *igi*, is qualified by the adjective *zi*. *bar-ra*: participle ending in *-a*, § 42 (1).

5. Lit. '[the favourably-regarded] of the king of the lands'; noun qualified by double genitive, and thus keeping the *-k* ending; see § 23 e.

8. 'nourisher', i.e. by offerings, cf. l. 34. *-tu-da*: the root is *tud*, the *d* being supplied by phonetic complement, § 5.

9. *-ku-a*: participle, § 42 (1). ^{d}*MES*: reading of the name uncertain, as is also that of the divine name in l. 10.

11. *nin-unu-(KI)-ga-ka* *agrig-mah-dingir-ri-ne-ra*
lord of Erech, apostle exalted of the gods—

12. *ud* ^{d}*en-lil* *lugal-kur^{2}-kur^{2}-ra-ge*
when Enlil, king of the lands,

13. *lugal-zag-gi-si* *nam-lugal-kalam-ma*
(to) Lugal-zaggisi the kingship of the country (Sumer)

14. *e-na-si^{2}-ma-a* *igi-kalam-ma-ge* *si-e-na-sa^{2}-a*
had given unto him, (and) the eyes of the country he had turned upon him,

15. *kur^{2}-kur^{2}* *gir^{2}-na* *e-ni-si^{2}-ga-a*
(and) the lands unto his foot (as conquests) he had delivered

16. *ud-e^{3}-ta* *ud-šu-šu^{3}* *gu^{2}-e-na-gar-ra-a*
(and) from the rising sun to the setting sun had subdued them unto him,

17. *ud-ba* *a-ab-ba-sig-ta-ta* *idigna*
at that time from the lower sea, the Tigris

18. *buranun-bi* *a-ab-ba-igi-nim-ma-šu^{3}*
and Euphrates, unto the upper sea

19. *gir^{2}-bi* *si-e-na-sa^{2}* *ud-e^{2}-ta* *ud-šu-šu^{3}*
his way he made straight for him. From the rising sun to the setting sun

20. ^{d}*en-lil-li* *gab-su^{2}-gar* *nu-mu-ni-tuk*
Enlil a rival caused him not to have.

11. *-ka*: final consonant of genitive ending retained before vowels, § 23. *dingir-ri-ne*: regular plural, § 27 (2). *-ra*: dative ending, referring back to l. 1.

12. *-ge*: consonant of genitive ending retained before *-e* of the subject, see § 23 c.

14. *e-na-*: in both verbs subject-prefix, § 38 (1). +pronom. infix of indir. object, § 46. Note also participial ending *-a*, due to position of verbs in subordinate clause, § 42 b.

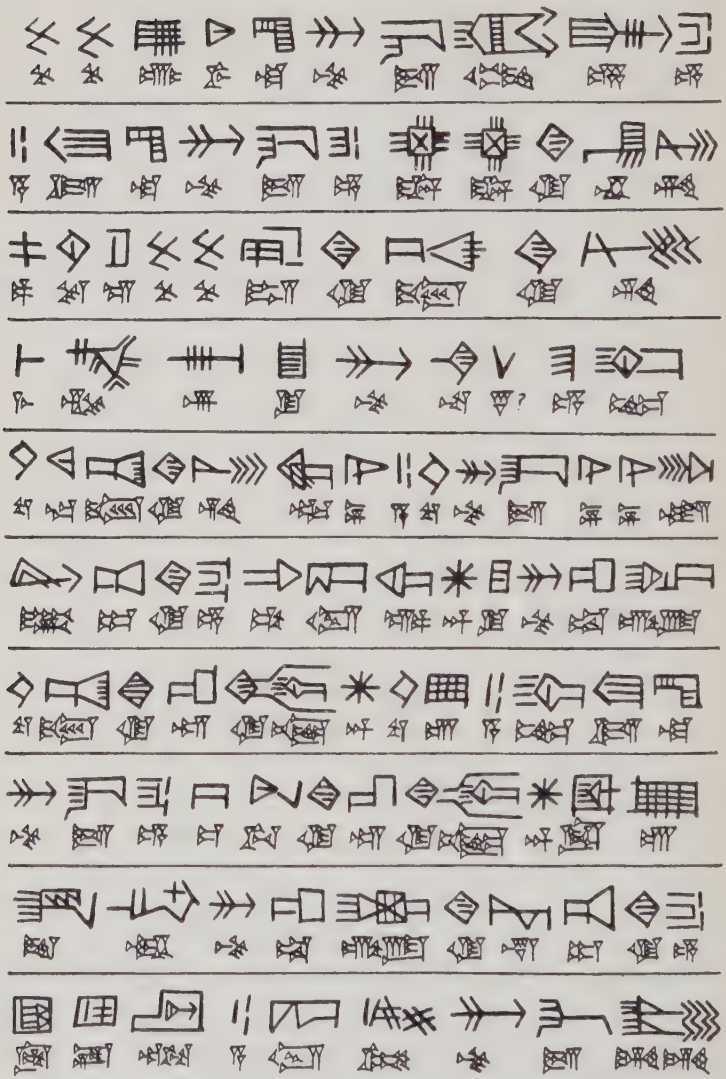
15. *gir-na*: suffixed pers. pron. 3rd sing. indir., § 13. *-ni-* (in verb): pronom. infix of direct object, referring to 'lands'.

16. *gu^{2} - - - gar*: compound verb, § 35. Still in subordinate clause, and therefore participle.

17. *sig-ta*: lit. 'in the lower part', noun phrase used as an adjective = 'lower'.

18. *buranun-bi*: for this copula, see § 32. *-igi-nim-ma*: lit. 'of the uplifted eye'.

20. *-li*: for *-e* of the subject, § 22. *-ni-*: pronom. infix of dir. obj., § 46.



21. *kur²-kur²* *u²-sal-la* *mu-da-nad* *kalam-e*
The lands in peace he made to repose, the country

22. *a-hul²-la* *mu-da-e* *ba(r)³-bar³* *ki-en-gi*
with water of gladness he watered. The shrines of Sumer

23. *pa-te-si-kur²-kur²-ra* *ki-unu-(KI)-gi*
as governor of the lands, and the land of Erech

24. *išib* *nam-nun-šu³* *mu-na-gar-e-ne*
as priest, unto majesty have appointed (?) him.

25. *u(d)-ba unu-(KI)-gi* *ka-zal-a* *u(d)-mu-da-za(l)-zal-li*
Then Erech with joy of countenance he caused to abound,

26. *uri-(KI)-e* *gud-gim* *sag* *an-šu³* *mu-da²-il²*
Ur like a bull (its) head upwards he raised,

27. *zarar-(KI)* *uru-ki-ag²-d.utu-ge* *a-ne-hul²-la*
Larsa, the city beloved of Utu, with waters of gladness

28. *mu-da-e* *umma-(KI)* *uru-ki-ag²-d.šara-ge*
he watered, Umma, the city beloved of Shara

29. *a²-mah* *mu-da²-il²* *ki-INANNA-EŠ²-(KI)-e*
with a high hand he raised, the place of 'the abode of Inanna'

30. *ganam-sil²-gur³-a-gim* *sig⁵-mu-da-gi²-gi²*
like an ewe delivered of (?) her lamb he revived,

21. *u²-sal-la*, lit. in wide pastures, i. e. in peace.

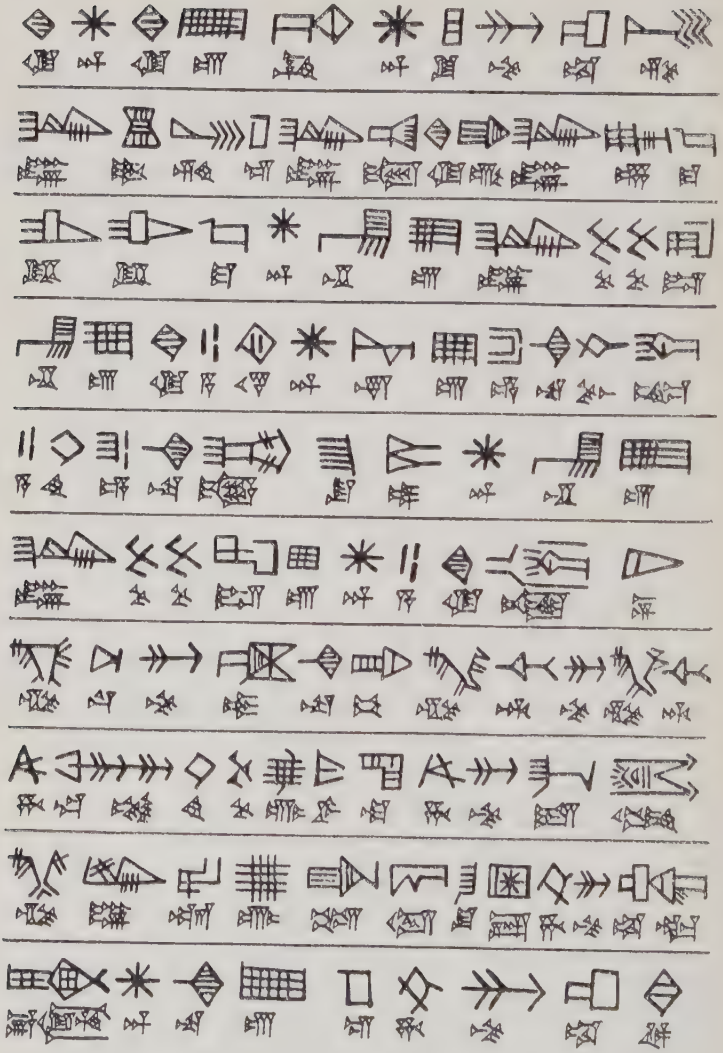
22. *ki-en-gi* should perhaps be read *šumer*.

24. *-na-*: pronom. infix, is apparently used here for *ni*. The ending *-e-ne*, characteristic of the impf., § 40, is here apparently used by exception in the perfect tense. It is not certain whether *gar* is intended by the sign in the text.

26. *da²*: sign *URUDU*, does not differ in force from *da*, being an adverbial infix, § 46, though it is not clear to what it refers in this clause.

27. *a-ne-hul-la*: note irregular order of elements, the plur. suffix coming first after the noun, see § 29.

29. *a²-mah-(a)* would be expected, § 22, Ablative. For *-da²-* see 26, above. The reading of the place-name is unknown.



31. *KI-AN-(KI)-ge* *gu²* *an-šu³* *mu-da²-zi*
the 'place of Anu' (its) neck upwards he lifted.

32. *lugal-zag-gi-si* *lugal-unu-(KI)-ga* *lugal-kalam-ma*
Lugal-zaggisi, king of Erech, king of the country,

33. *ki(n)-ki(n)-ma* *d.en-lil* *lugal-kur²-kur²-ra*
the apostle of Enlil, king of the lands,

34. *nibru-(KI)-a* *šuku-d.inanna-ge* *e-na-gid-de²*
in Nippur the provision of Inanna has increased for her,

35. *a-dug²* *e-na-de* *šu²-tur* *d.en-lil*
(and) fresh water has poured out for her. ? May Enlil,

36. *lugal-kur²-kur²-ra-ge* *an* *a-ki-ag²-ni*
king of the lands, to Anu, his beloved father,

37. *nam-qa-mu* *he-na-bi* *nam-ti-mu* *nam-ti*
my petition speak; (to) my life life

38. *ha-ba-tah-hi* *kur²* *u²-sal-la* *ha-mu-da-nad*
may he add, the land in peace may he cause to repose,

39. *nam-galu* *u²-šim-gim* *šu²-dagal* *ha-mu-da²-dug*
people (plentiful) like weeds with a bounteous hand may he grant me,

40. *amaš-an-na-ge* *si-ha-mu-da²-sa²*
the fold of Anu (?) may he prosper,

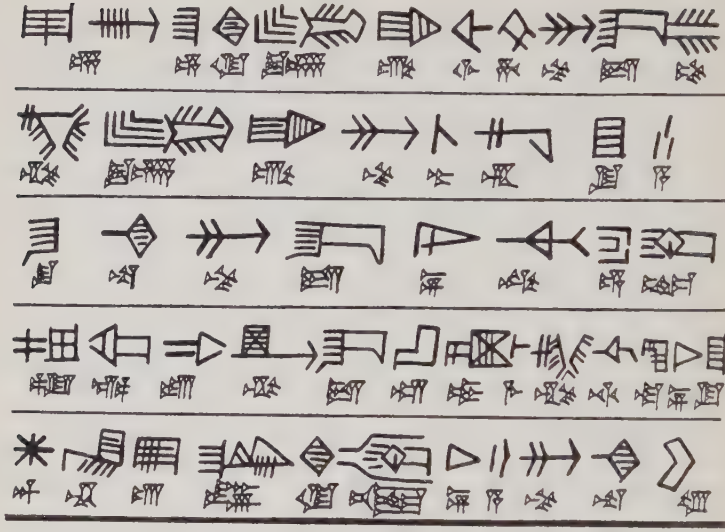
31. Reading of place-name unknown.

33. The sign *KIN* has perhaps some other reading, in view of the phonetic compl. *ma*: cf. § 5.

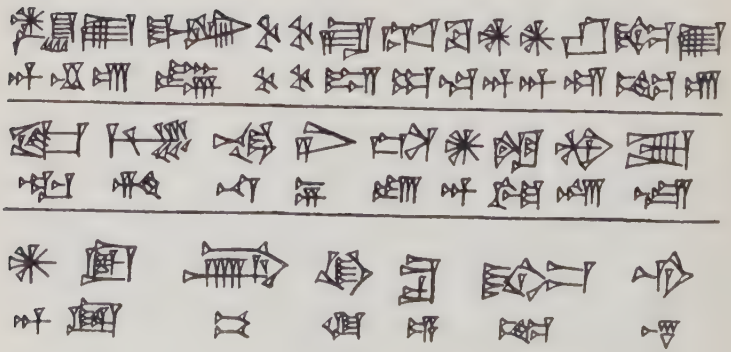
35. *šu²-tur*: lit. 'small hand', but the precise meaning here is doubtful.

36. *a-ki-ag²-ni*: the indirect *-na* would be more regular, cf. § 13. The indirect infix *-na-* appears in the verb. Similarly, in the next line, *nam-ti-ma²* might have been expected.

38. For the use of *ha* as optative-emphatic prefix before *ba* see § 41. In the following verbs it is also used before *mu*.



XV



41. *kalam-e ki-šag-ga igi-ha-mu-da-du*^{3}
the country favourably may he behold,

42. *nam-sag-ga mu-tar-ri-eš*^{3}*-a*
the favourable destiny (which) they (i.e. the gods) have decreed

43. *šu*^{2}*-na-mu-da-ni-bal-e-ne*
may they not alter it.

44. *sib sag-ta gal*^{2} *da-ri*^{2} *he-me nam-ti-la-ni-šu*^{3}
The shepherd who is at the head for ever may I be. For his life

45. ^{d}*en-lil lugal-ki-ag*^{2}*-ni a-mu-na-ru*
to Enlil, his beloved king, he has dedicated (this).

XV

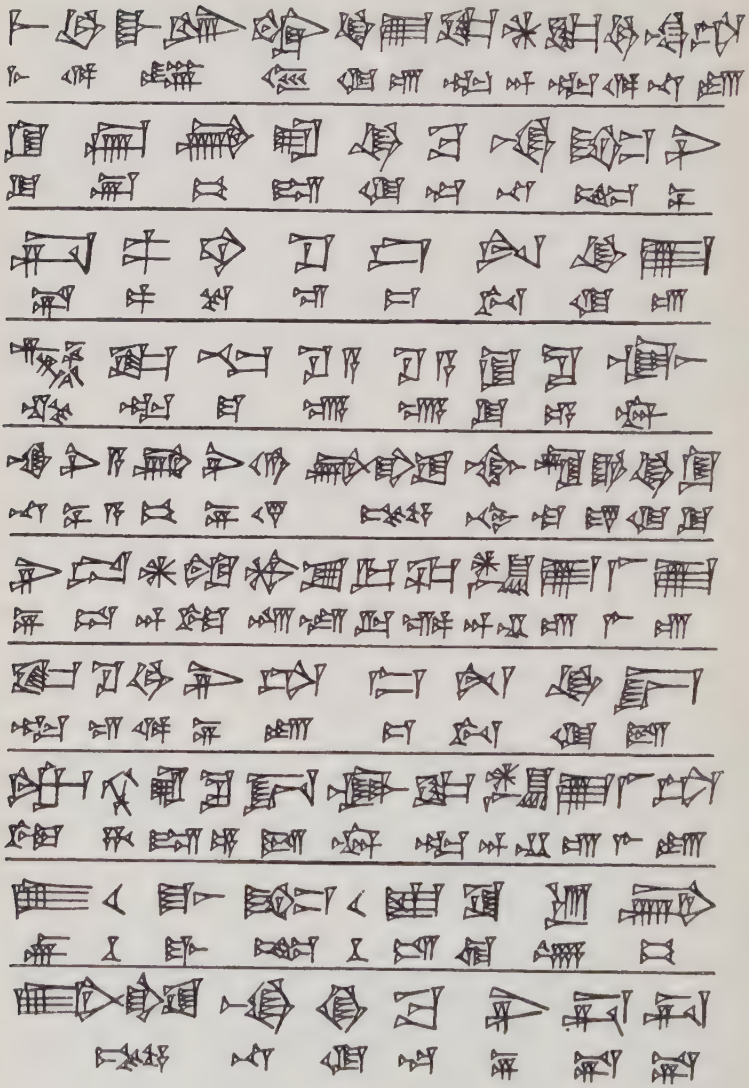
1. ^{d}*en-lil lugal-ku(r)*^{2}*-kur*^{2}*-ra ab-ba-dingi(r)-dingir-ri*^{2}*-ne-ge*
Enlil, king of the lands, father of the gods,

2. *dug-gi-na-ni-ta* ^{d}*nin-gir-su*
by his irrevocable word for Ningirsu

3. ^{d}*šara-bi ki e-ne-sur*
and Shara a boundary marked out,

41. Lit. 'in a favourable place' *igi - - - du*^{3}, compound verb, § 35.
42. *nam*: not a noun-forming prefix here, but a noun itself. *-a* of participle, in subordinate clause, § 42 b.
43. See § 47, last example, for analysis.
44. *gal*: participle without suffix, § 42 (1). *he-me*: opt.-emphat. 1st sing. of verb 'to be', § 42 a.

XV. 1. *dingir-dingir-ri-ne*: apparently a double plural formation, see § 27 (1) and (2), but the doubling of the sign *AN* is perhaps only a graphical device to indicate the plural. For *-ge* see § 23 c.
3. *-bi*, copula, § 32. The dative is not indicated in the form of the nouns, but by the indirect plural infix *-ne-*, §§ 46, 47. Lit. 'the ground he delimited for them.'



4. *me-silim* *lugal-kiš-(KI)-ge* *dug-^{d}.ka-di-na-ta*
Mesilim, king of Kish, at the command of his goddess, Ka-di,

5. *šu^{3}-gan^{2}-bi-ra* *ki-ba* *na* *ne-ru*
for the protection of that field in that place a stone fixed.

6. *uš* *pa-te-si-umma-(KI)-ge*
(But) Ush, governor of Umma,

7. *nam-inim-ma-diri(g)-diri(g)-šu^{3}* *e-ag*
after vain-glory strove;

8. *na-ru-a-bi* *i^{2}-pad^{2}* *edin-lagaš-(KI)-šu^{3}*
that monument he smashed, and into the plain of Lagash

9. *i^{2}-gin* *^{d}.nin-gir-su,* *ur-sag-^{d}.en-lil-la-ge*
he marched. Ningirsu, the warrior of Enlil,

10. *dug-si-sa^{2}-ni-ta* *umma-(KI)-da*
according to his righteous word, with Umma

11. *dam-ha-ra* *e-da-ag* *dug-^{d}.en-lil-la^{2}-ta*
did battle. At the command of Enlil

12. *sa^{3}u-gal* *ne-šu* *sahar-dul-kid-bi*
his great crushing net crushed them. Burial-mounds of earth

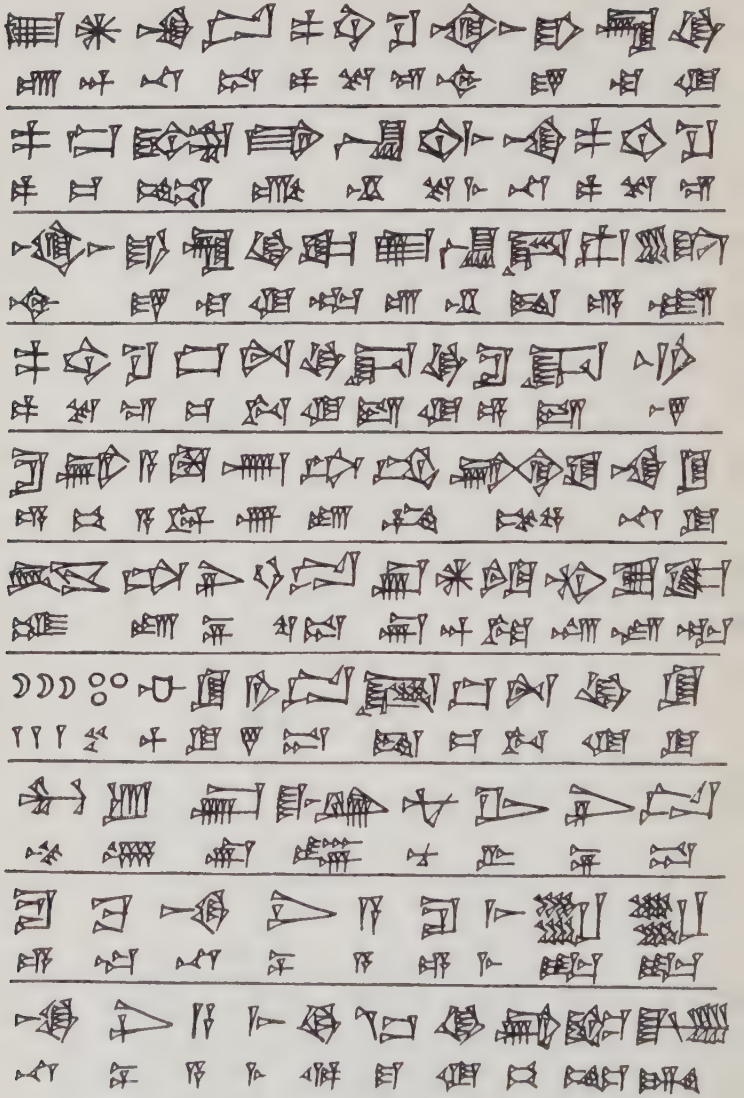
13. *edin-na* *ki-ba* *i^{2}-uš-uš*
on the plain in that place he heaped upon them.

4, 6, 9. For the final *-ge* see §§ 22, 23 c.

5. *ru*, sign *DU^{2}*, to be read thus in this context; cf. *na-ru-a*, l. 8.

11. *dam-ha-ra*: Akkadian loan-word. Note the adverbial phrase 'with Umma' resumed in the adverbial infix *-da-*, see § 46.

12. Lit. 'enclosing (or, covering) mounds of earth'. It is possible that the group of signs formed an ideogram which was read in a manner as yet unascertained.



14. *e²-an-na-tum²-pa-te-si-lagaš-(KI)*
Eannatum, governor of Lagash,

15. *pa-gilga-en-te-me-na-pa-te-si*
ancestor of Entemena, governor

16. *lagaš-(KI)-ka-ge* *en-a²-kal-li*
of Lagash, with Enakalli,

17. *pa-te-si* *umma-(KI)-da* *ki e-da-sur*
governor of Umma, the boundary marked out.

18. *e-bi* *id-nun-ta* *gu²-edin-na-šu³*
That canal from the great river to the Gu-edin

19. *ib²-ta-ni-e³* *gan²-ᵈnin-gir-su-ka*
he led up. The land of Ningirsu

20.
60 + 60 + 60 + 10 + 10 + 10 + ½ *KU.GAR.DU* *a²-umma-(KI)-šu³*
210½ cords long measure towards the side of Umma

21. *mu-kid* *gan²-lugal-nu-tuk* *i²-gub*
he cut off; as neutral ground he established it.

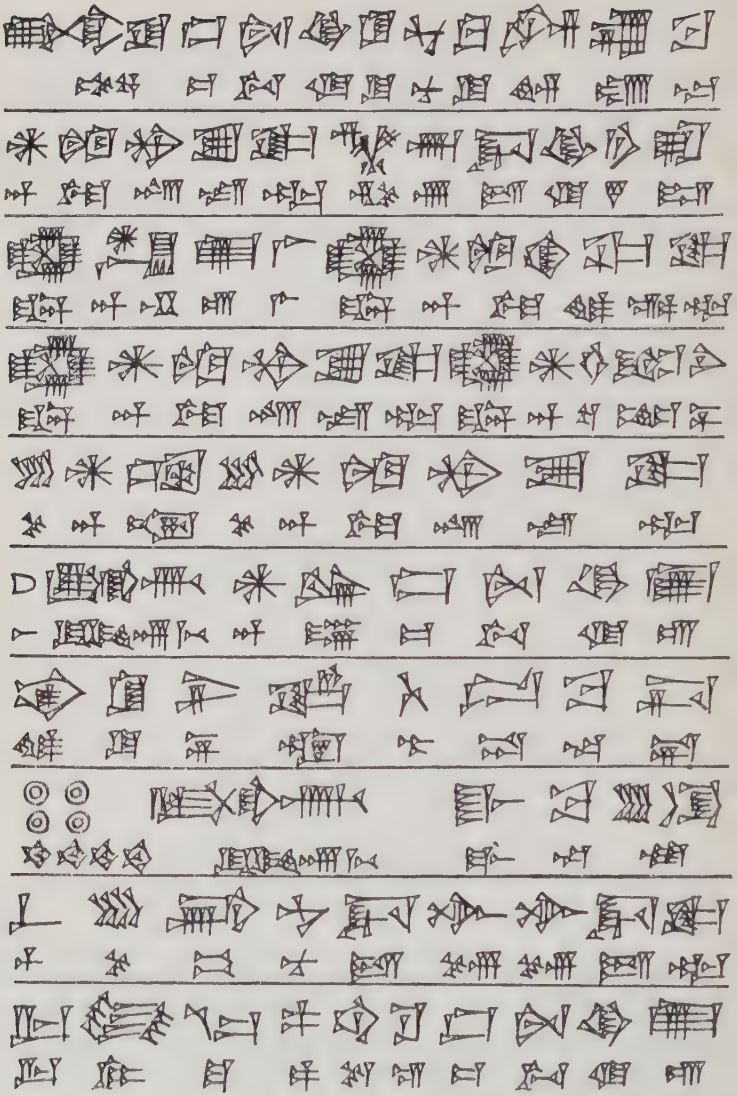
22. *e-ba* *na-ru-a* *e-me-sa(r)-sar*
At that canal a monument he inscribed.

23. *na-ru-a-me-silim-ma* *ki-bi* *ne-gi²*
The monument of Mesilim (to) its place he restored;

15. Eannatum is called the 'ancestor' of Entemena because his reign was the second before that of Entemena. Actually, he was uncle of the latter. For the phrase and for *gilga*, prob. the normal pronunciation of *gi(š-bi)l-ga*, cf. p. 63, l. 32.

16. *-ka-ge*: the whole text from l. 14 down to this point forms one noun-phrase containing a dependent genitive. Hence the ending; see §§ 23 c and 29.

19–21. Eannatum set apart a neutral zone on the Umma side of the boundary canal. This land is called the 'land of Ningirsu' as having become his property by right of conquest. *KU* is a measure of length = 10 GAR.DU, so that the depth of the neutral zone was 210½ × 10 *GAR.DU*, or, as this measure is about 6 mètres, 12.63 kilomètres. *gan-lugal-nu-tuk*, lit. 'land not having an owner'.



24. *edin-umma-(KI)-šu*^{3} *nu-dur*^{2} *im-dub*^{2}*-ba*
into the territory of Umma he did not set it. The Imdubba

25. ^{d}*nin-gir-su-ka* *nam-nun-da-ki-gar-ra*
of Ningirsu, the Namnunda-kigarra,

26. *bar*^{3}*-*^{d}*en-lil-la*^{2} *bar*^{3}*-*^{d}*nin-har-sag-ka*
the shrine of Enlil, the shrine of Ninharsag,

27. *bar*^{3}*-*^{d}*nin-gir-su-ka* *bar*^{3}*-*^{d}*utu* *ne-du*^{2}
the shrine of Ningirsu, the shrine of Utu he built.

28. *še-*^{d}*nina* *še-*^{d}*nin-gir-su-ka*
(As) corn of Nina, and corn of Ningirsu

29. *I-guru-AN* *lu*^{2}*-umma-(KI)-ge*
1 *guru* each from the people of Umma

30. *har-šu*^{3} *i*^{2}*-ku*^{2} *kud-du* *ba-uš*
as tax he consumed; tribute was laid upon them.

31. 36,000 × 4-*guru-gal* *ba-tu*
144,000 great *guru* came in (to Lagash).

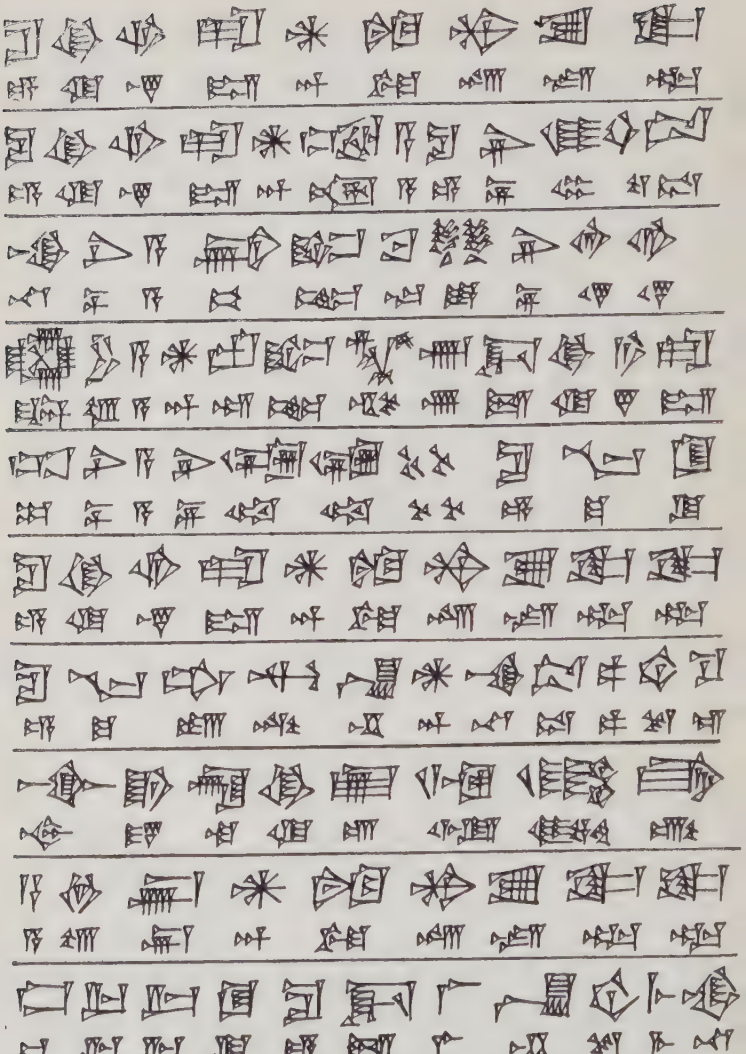
32. *bar-še-bi-nu-da-su(d)-sud-da-ka*
(But) besides that this corn was not fully paid,

33. *ur-lum-ma-pa-te-si-umma-(KI)-ge*
Urlumma, the governor of Umma,

24. Eannatum, in restoring the boundary mark, did not set it down farther into the territory of Umma, thus annexing new ground. The construction is compressed and pregnant. Imdubba and Namnunda-kigarra (lit. 'set in majesty') were apparently two sanctuaries on the boundary-canal, the latter including shrines of several gods.

28–31. The translation of this difficult passage is uncertain; that which is given seems the most probable, though the amount of corn received appears excessive. The population of Umma can hardly have been 144,000.

32. *bar - - - ka*, lit. 'the side of . . .'. Cf. l. 61, below, *bar-e-ba-ka*, 'as well as that canal'.



34. *e-ki-sur-ra-^{d}nin-gir-su-ka*
the boundary canal of Ningirsu

35. *e-ki-sur-ra-^{d}nina* *a-e* *i^{2}-mi-e^{3}*
and the boundary-canal of Nina the water he let out (from them).

36. *na-ru-a-bi* *izi-ba-si^{2}* *i-pa(d)^{2}-pad^{2}*
That monument he cast into the fire and smashed it,

37. *bar^{3}-ru-a-dingir-ri^{2}-ne* *nam-nun-da-ki-gar-ra*
the shrines dedicated to the gods which at the Namnunda-kigarra

38. *ab-du^{2}-a* *i^{2}-gu(l)-gul* *ku(r)^{2}-kur^{2}* *e-ma-šu^{3}*
were built he destroyed, the lands he occupied (?)

39. *e-ki-sur-ra-^{d}nin-gir-su-ka-ka*
the boundary-canal of Ningirsu

40. *e-ma-ta-bal* *en-an-na-tum^{2}-pa-te-si*
he crossed. Enannatum, the governor

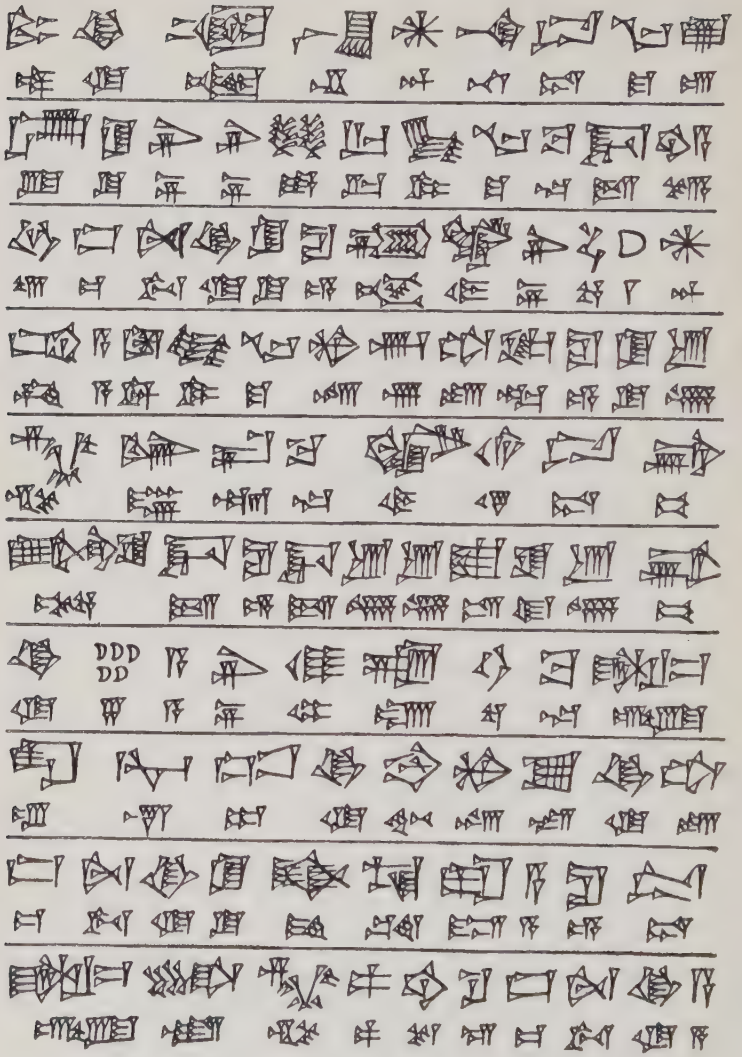
41. *lagaš-(KI)-ge* *u^{3}-gig^{2}-ga*
of Lagash, in Ugigga,

42. *a-šag^{2}-g̃an^{2}-^{d}nin-gir-su-ka-ka*
a field of the domain of Ningirsu,

43. *giš* *ur-ur-šu^{3}* *e-da-lal* *en-te-me-na*
his arms for conflict uplifted; Entemena,

37–8. Note participial constructions used both as simple adjective (*-ru-a*, 'dedicated'), and as the predicate in adjectival (relative) clause, *ab-du^{2}-a*; see §§ 16, 42 b.

43. Refers apparently to an indecisive battle.



44. *dumu-ki-ag²-en-an-na-tum²-ma-ge*
beloved son of Enannatum,

45. *tun-šu³ i²-ni-si² ur-lum-ma ba-da-kar*
smote him. Urlumma fled;

46. *šag²-umma-(KI)-šu³ e-gaz ne(r)-ni erim-LX-AN*
into the midst of Umma he cut (his way). Of his army 60 men

47. *gu²-idlum-ma-gir-nun-ta-ka e-šu-kid*
on the bank of the Lumma-girnunta stream he left behind.

48. *nam-galu-ba gir²-pad²-du-bi*
Of those men the mangled bodies

49. *edin-da e-da-ki(d)-kid sahar-dul-kid-bi*
on the plain he left; burial-mounds of earth

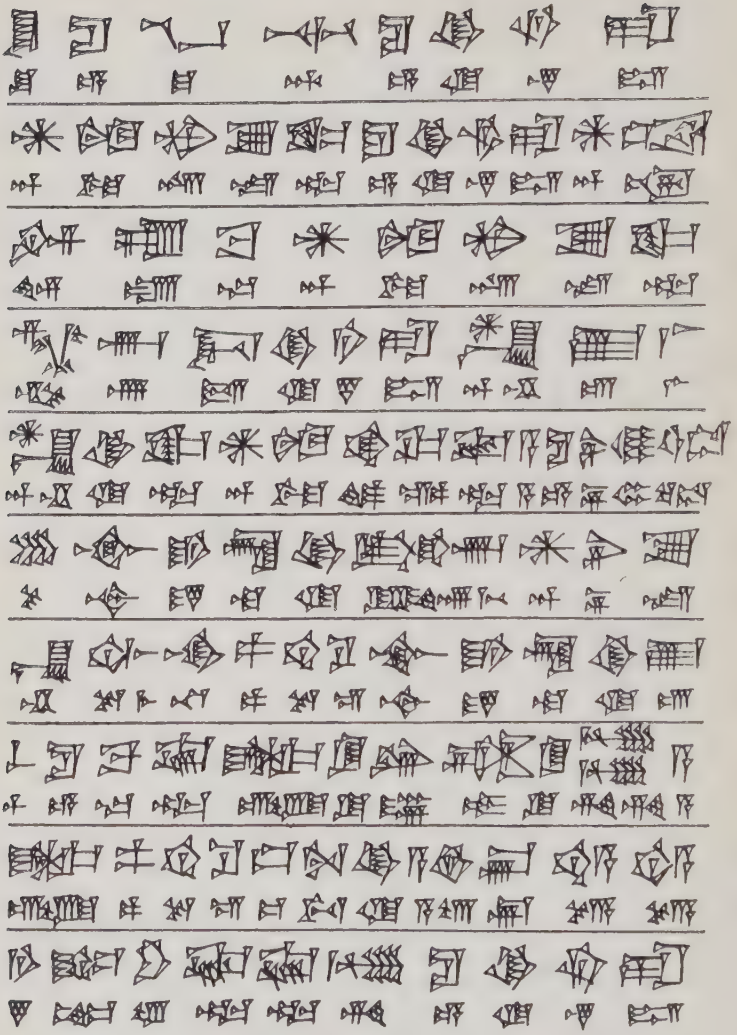
50. *ki-V-a i²-mi-dub² u(d)-ba il²*
in five places he heaped up. At that time Il,

51. *sangu INANNA-EŠ²-(KI)-kam gir-su-(KI)-ta*
being priest of 'the Abode of Inanna', from Girsu

52. *umma-(KI)-šu³ qar-dar-ra-a e-gin*
to Umma victoriously marched;

53. *il²-li nam-pa-te-si-umma-(KI)-a*
Il the governorship of Umma

45. Lit. 'gave to the axe', a phrase of frequent occurrence in the older texts. Compare the inscription of Utu-hegal (p. 71, l. 49), for a similar expression.
48. *galu*: written here *lu²-gal³*, without the final *-lu*.
49. For *sahar - - - bi* see l. 12, above.
51. The reading of this place-name is unknown.



54. *šu²-e-ma-ti* *e-ki-sur-ra*
took. The boundary-canal

55. *^{d}.nin-gir-su-ka* *e-ki-sur-ra-^{d}.nina*
of Ningirsu, the boundary canal of Nina,

56. *im-dub²-ba-^{d}.nin-gir-su-ka*
the Imdubba of Ningirsu,

57. *nam-nun-da-ki-gar-ra-^{d}.en-lil-la²*
the Namnunda-kigarra of Enlil,

58. *^{d}.en-ki-ka* *^{d}.nin-har-sag-ka* *a-e* *i²-mi-e³*
of Enki, and of Ninharsag, the water he let out (from them),

59. *še-lagaš-(KI)* *guru-AN* *i²-su*
the corn of Lagash (by) a *guru* each he increased.

60. *en-te-me-na-pa-te-si-lagaš-(KI)-ge*
(But) Entemena, governor of Lagash,

61. *bar-e-ba-ka* *il²-šu³* *lu²-he-šu³-gi-gi-a*
as well as that canal, (commanded) Il, who had now won prosperity,

62. *il²-pa-te-si-umma-(KI)* *a-šag²-gan²-ka(r)-kar*
Il, governor of Umma, (to restore) the stolen parcel of land,

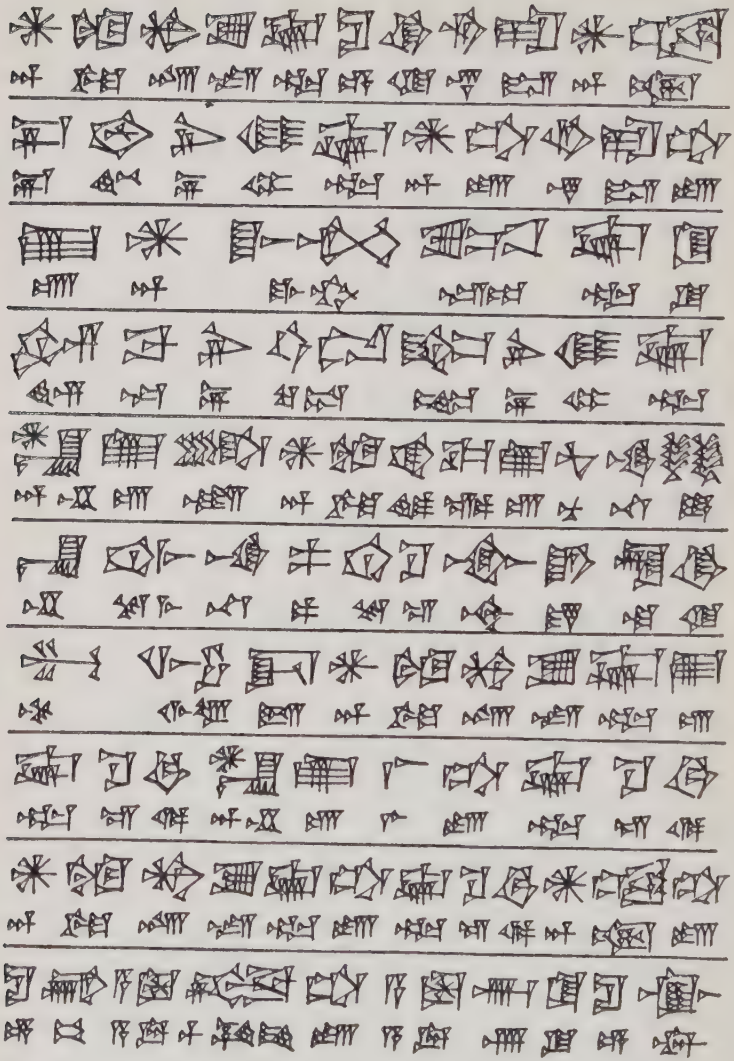
63. *nig-erim²-du(g)-dug-gi* *e-ki-sur-ra*
that had caused the enmity, the boundary-canal

54–58. Cf. ll. 24–26, above.

59. i.e. he paid the tax formerly levied upon Umma; see ll. 28–31, above.

61. For *bar - - - ka*, 'besides', see l. 32, above. The words 'commanded' and 'to restore' must be inserted here to make the sense clear in English. They are postponed in the Sumerian to l. 65, below, *ga²-kam i²-mi-dug*.

63. Lit. 'spoken the enmity'. The wrongful annexation of territory by Umma had been the cause of the war.



64. *^{d}nin-gir-su-ka* *e-ki-sur-ra-^{d}nina*
of Ningirsu, the boundary-canal of Nina

65. *ga^{2}-kam* *i^{2}-mi-dug* *an-ta-sur-ra-ta*
[to restore he commanded]. From the Antasurra

66. *e^{2}-^{d}dim-gal-abzu-ka-šu^{3}*
to the temple of the Great Craftsman of the Deep,

67. *im-ba-ni* *e^{3}-de^{2}* *i^{2}-mi-dug*
his dams to remove he commanded him;

68. *^{d}en-lil-li-^{d}nin-har-sag-ge* *nu-na-si^{2}*
Enlil and Ninharsag had not granted (it) to him.

69. *en-te-me-na-pa-te-si-lagaš-(KI)*
Entemena, governor of Lagash,

70. *mu-pad-da-^{d}nin-gir-su-ka-ge*
whose name was chosen of Ningirsu,

71. *dug-si-sa^{2}-^{d}en-lil-la^{2}-ta* *dug-si-sa^{2}*
by the righteous command of Enlil, by the righteous command

72. *^{d}nin-gir-su-ka-ta* *dug-si-sa^{2}-^{d}nina-ta*
of Ningirsu, by the righteous command of Nina,

73. *e-bi* *^{id}idigna-ta* *^{id}nun-šu^{3}* *e-ag*
that canal from the river Tigris to the lordly river [Euphrates] made.

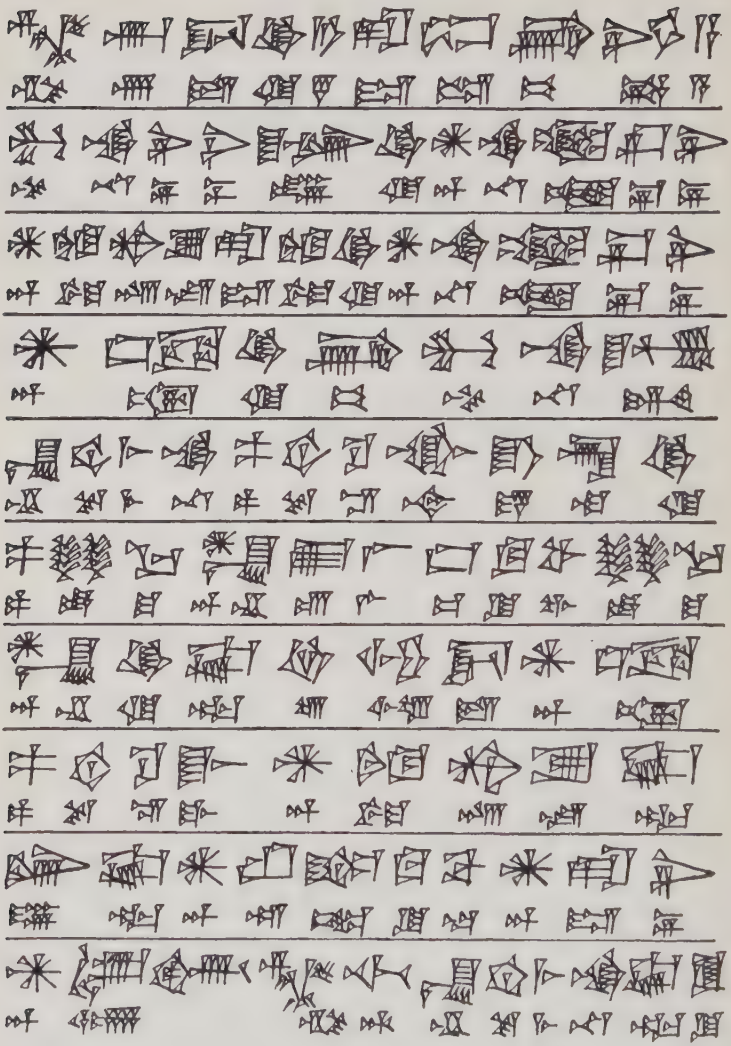
65. See note on l. 61, above.

66. The signs are written *GAL.DIM* but were probably read in the reverse order, (as in the case of *ZU.AB* = *abzu*). *dim* is apparently a phonetic writing for *dim^{3}*.

67. The clay banks by which the water had been diverted from the canal.

70. *-ka-ge*: for *-ak-ak-e*, genitive + genitive + subject suffix, since the literal meaning is 'the called-by-name of the Lord of Girsu'; cf. § 23 g.

73. The full name of the Euphrates is *bura-nun*.



74. *nam-nun-da-ki-gar-ra* *ur²-bi* *na²-a*
The Namnunda-kigarra its bottom with stone

75. *mu-na-ni-du²* *lugal-ki-an-na-ag²-ga²-ni*
he built. For his beloved king

76. *d.nin-gir-su-ra,* *nin-ki-an-na-ag²-ga²-ni*
Ningirsu, for his beloved lady

77. *d.nina* *ki-bi* *mu-na-gi²*
Nina, its place he restored.

78. *en-te-me-na-pa-te-si-lagaš-(KI)*
Entemena, governor of Lagash,

79. *gidru-si²-ma-d.en-lil-la²* *geštu-si²-ma*
with the sceptre endowed by Enlil, with wisdom endowed

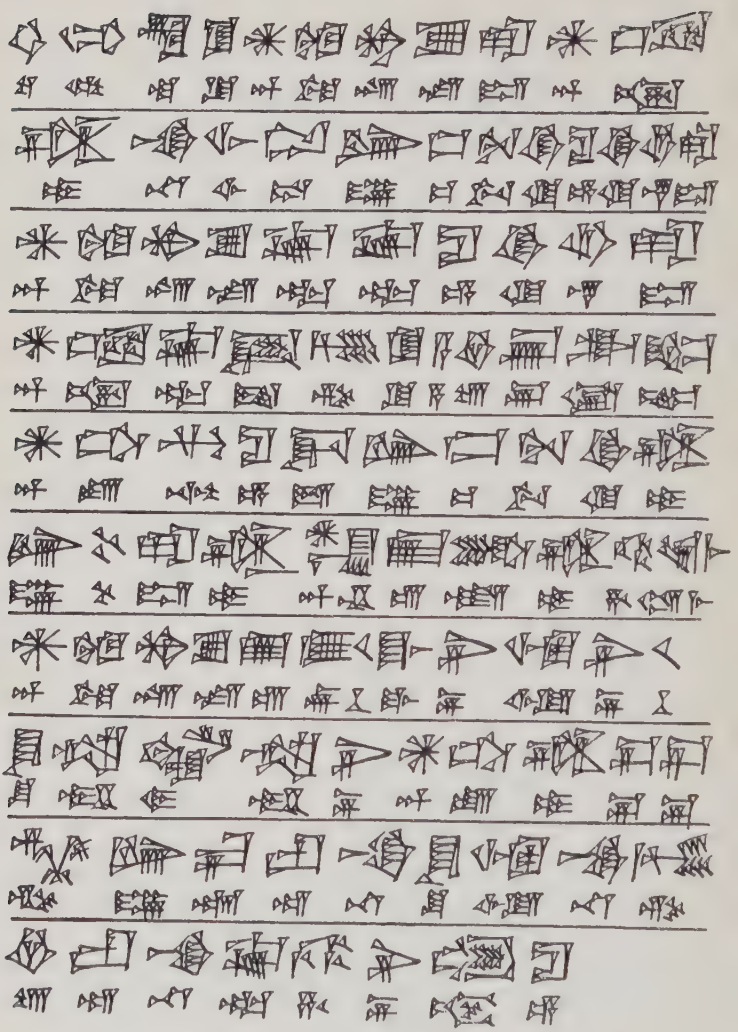
80. *d.en-ki-ka* *šag²-pad-da-d.nina*
by Enki, chosen of the heart of Nina,

81. *pa-te-si-gal-d.nin-gir-su-ka*
great governor of Ningirsu,

82. *lu²-dug-dingir-ri²-ne-dur²-ba* *dingir-ra-ni*
who the command of the gods has established; may his god

83. *d.šul-?* *nam-ti-en-te-me-na-ka-šu²*
? for the life of Entemena

75. *ki-an-na-ag²*: phonetic spelling for *kenag*, usually written *ki-ag²*.
83. The second sign of the god's name is unidentified, and the whole name is uncertain.



84. *ud-ul-la-šu*^{3} *d.nin-gir-su-ra* *d.nina*
unto distant days to Ningirsu and Nina

85. *he-na-ši-gin* *lu*^{2}*-umma-(KI)* *e-ki-sur-ra*
resort. If the men of Umma the boundary-canal

86. *d.nin-gir-su-ka-ka* *e-ki-sur-ra*
of Ningirsu, the boundary-canal

87. *d.nina-ka* *a*^{2}*-zi-šu*^{3} *a-šag*^{2}*-gan*^{2}*-tum*^{3}*-de*^{2}
of Nina for (to do) wickedness, to annex the parcel of land,

88. *an-ta-bal-e-da* *lu*^{2}*-umma-(KI)-he*
cross over, be it the men of Umma

89. *lu*^{2}*-kur*^{2}*-ra-he* *d.en-lil-li* *he-ha-lam-me*
or the men of the mountains, may Enlil destroy them;

90. *d.nin-gir-su-ge* *sa*^{g}*šu-gal-ni* *u*^{3}*-ni-šu*
may Ningirsu his great crushing net crush them;

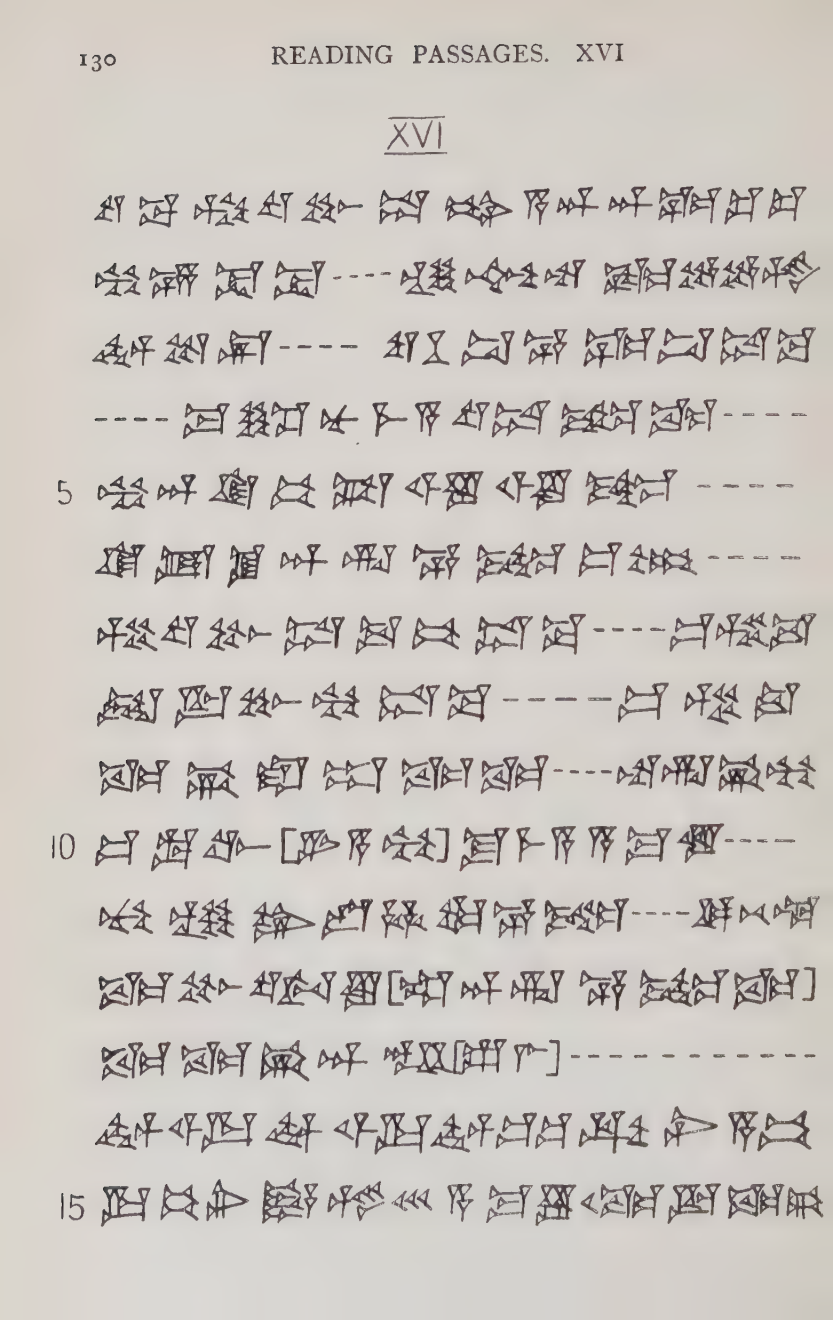
91. *šu*^{2}*-mah-gir*^{2}*-mah-ni* *an-ta* *he-ga*^{2}*-ga*^{2}
his mighty hand and mighty foot from above may he set upon them;

92. *nam-galu-uru-na* *šu*^{2}*-u*^{3}*-na-zi*
may the folk of his city be fierce against them,

93. *šag*^{2}*-uru-na-ka* *ha-ni-gaz-e*
and in the midst of their city may he slay them!

85. i. e. may he come before the gods with a prayer.
87. For the infinitive (*-de*^{2}) expressing purpose see § 43.
88. *bal-e-da*: the conjugating elements are here placed after the root (for *e-da-bal*).
89–93. In the verbal forms note that the ordinary optative prefix (*he*, *ha*), alternates with the prefix *u*^{3}, usually a mark of the imperative; see § 44 b.

XVI



XVI

1. *u(d)-ba* *zi-u(d)-sud²-du* *lugal-am²* *AN.SAG-gu(r)-gur*
At that time Ziusuddu, being king, a mighty - - - -

2. *mu-un-di(m)³-dim³* - - - - *nam-bur²-na* *ka-si²-si²-gi*
made; - - - - in humility abasing (himself)

3. *ni²-te-ga²* - - - - *u(d)-šu-uš-e* *sag-uš* *gub-ba*
reverent [he was.] The evening slowly settling down,

4. - - - - *ma-mu²-nu-me-a* *e³-de²* *gu³-[mu-un-de]* - - - -
- - - - a dream that was not, coming forth, spo[ke to him] - - - -

5. *mu-an-ki-bi-ta* *pa(d)-pad-de²* - - - -
the name of heaven and earth invoking, - - - -

6. *ki-ur³-šu³* *dingir-ri-e-ne* *giš-sig⁵* - - - - - -
For the city the gods a brick wall? [had made] - - - -

7. *zi-u(d)-sud²-du* *da-bi* *gub-ba* - - - - - - - - *giš-zi-da*
Ziusuddu by its side standing, [heard this:—] 'By the wall

8. *a²-gub²-bu-mu* *gub-ba* - - - - *giš-zi-da*
at my left side stand, - - - - by the wall

9. *dug* *ga-ra-ab-du(g)-dug* - - - - *na-ri-ga-mu*
a word will I speak to thee. - - - - My pure one,

10. *geštu-[tuk-a-mu]* *šu²-me-a* *a-ma-ru* - - - - - - - -
my wise one, by our hand a deluge [shall be caused] - - - -

11. *numun-nam-galu* *ha-lam-e-de²* - - - - *di-til-la*
the seed of mankind to destroy - - - - is the judgement,

12. *dug-pu-uh-ru-[um-dingir-ri-e-ne-ka]*
the word of the assembly [of the gods.]

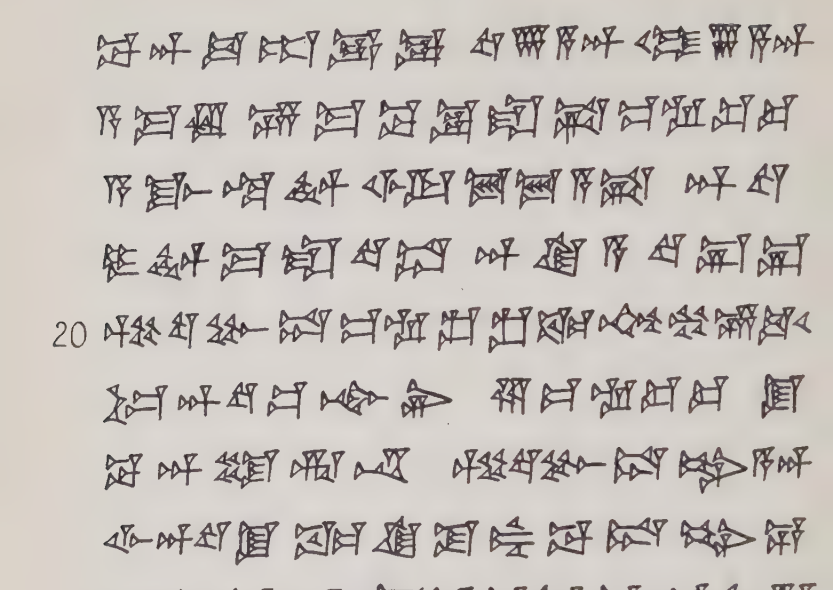
13. *du(g)-dug-ga an* *d.en-[lil-la²]* - - - - - - - -
the command of Anu and Enlil' - - - - - - - -

14. *im-hul-im-hul* *ni²-gu(r)-gur-gal²* *du²-a-bi*
The Storm-winds with exceeding terror, all of them

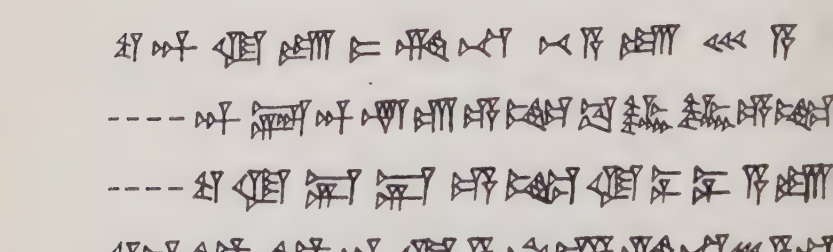
15. *ur-bi* *i²-sug²-gi-eš* *a-ma-ru* *u-ka-kab-dug-ga*
together raced along, the deluge, the mighty tempest (?),

The text is mutilated, and words in square brackets are inserted to complete the sense.

1. *AN.SAG*: meaning unknown.
3, 4. *gub-ba*, *nu-me-a*, *e³-de²*: participles, see § 42.
10. *šu²-me-a*: suffixed pron. 1st plural, see § 13.
12. *puhrum*: Akkadian word.
15. *u-ka*: lit. 'that which covers the mouth, drowns'. *kab-dug* may be for the Akkad. *kabtu*, 'mighty'.



XVII



16. *ba-an-da-ab-ur³-ur³* *ud-imin-am²* *gig-imin-am²*
raged with them. When it was seven days and seven nights

17. *a-ma-ru* *kalam-ma* *ba-ur³-ra-ta* *^{giš}ma³-gu(r)-gur*
that the deluge in the land had raged, and the mighty ship

18. *a-gal-la* *im-hul* *bu(l)-bul-a-ta* *^{d}utu*
over the great waters the storm-wind had tossed, (then) the sun

19. *i-im-ma-ra-e³* *an-ki-a* *ud ga²-ga²*
rose over it, in heaven and earth making light.

20. *zi-u(d)-sud²-du* *^{giš}ma³-gu(r)-gur* *ka-bur²* *mu-un-da-bur³*
Ziusuddu in the mighty ship an opening bored;

21. *šul* *^{d}utu* *giš-šir-ni* *šag²-^{giš}ma³-gu(r)-gur-šu³*
the strong one, the sun, his light into the mighty ship

22. *ba-un-tu-ri-en* *zi-u(d)-sud²-du* *lugal-am²*
sent in, Ziusuddu, being king,

23. *igi-^{d}utu-šu³* *ka-ki-su-ub-ba-tum²* *lugal-e*
before the sun kissed the earth; the king,

24. *gud* *im-ma-ab-gaz-e* *udu* *im-ma-ab-šar²-ri*
oxen sacrificed, sheep he made abundant.

XVII

1. *ud* *an-ki-ta* *tab-gi-na* *til-a-ta-eš-a*
When in heaven and earth the steadfast twain had been completed,

2. *^{d}ama* *^{d}inanna-ge* *e-ne* *ba-si(g)⁶-sig⁶-e-ne*
and the goddess-mother Inanna, she (too) had been created,

3. *ud* *ki-ga²-ga²-e-de²* *ki-du²-du²-a-ta*
when the earth had been laid down in the place made (for it),

4. *u(d)* *giš-har-har-an-ki-a* *mu-un-gi-na-eš-a-ba*
when the designs of heaven and earth had been decided,

5. *e pa²-ri* *šu²-si-sa²* *ga²-ga²-e-de²*
and, watercourse and canal straight to set

17, 18. The suffixes *-ta* are used here in participial constrr., lit. 'in the raging . . . in the tossing'.

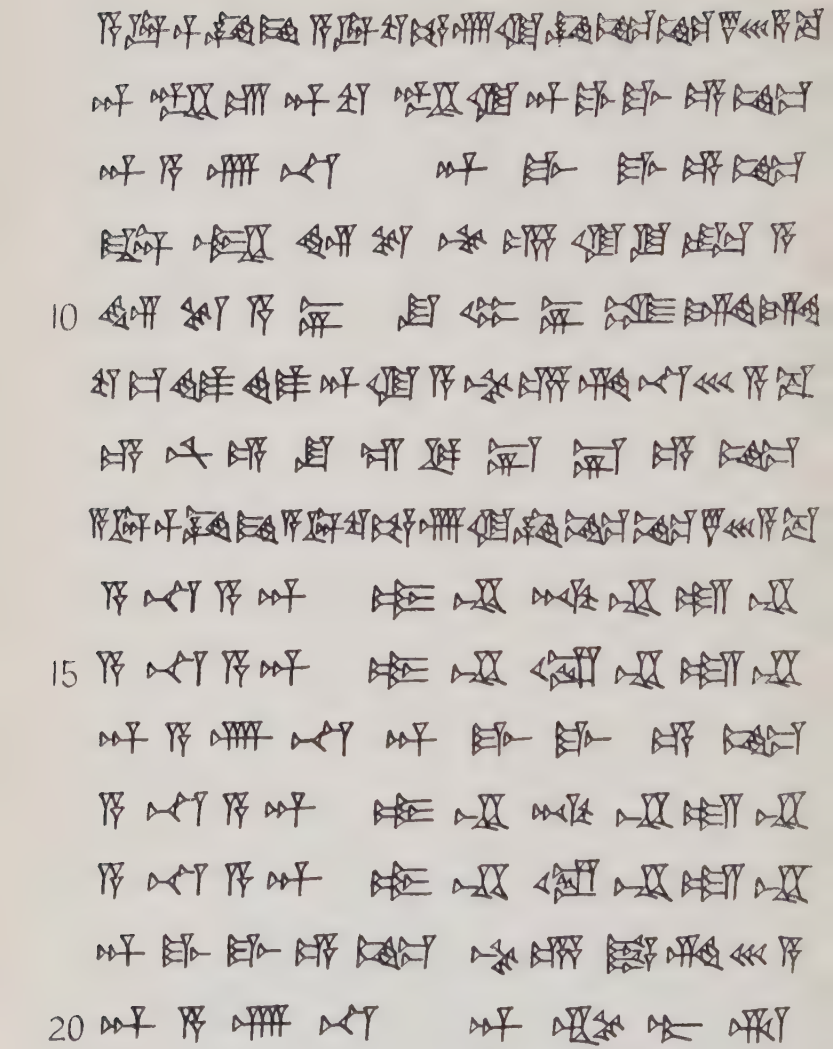
22. The final *-en* of the verbal form seems inexplicable.

23. *ka - - - tum*: a double compound; brought down his mouth to kiss (*sub*) the earth'.

24. Imperfect tenses express continuous action in past time.

XVII. 2. *e-ne*: indep. 3rd pers. pronoun, § 12. The construction of *-e-ne* in the following verb is obscure.

3. The line appears to mean, literally, 'when, to set (*-e-de*, § 43) the earth, &c.', in which case a finite verb is wanting.



6. *id idigna* *id buranun* *gu²-ne-ne* *gar-eš-a-ba*
the rivers Tigris and Euphrates, their banks had been appointed,

7. *an* *d.en-lil* *d.utu* *d.en-ki,* *dingir-ga(l)-gal-e-ne*
(when) Anu, Enlil, Utu, and Enki, the great gods,

8. *d.a-nun-na* *dingir-ga(l)-gal-e-ne*
and the Anunnaki, the great gods,

9. *bar³-mah* *ni²-te* *mu-un-ki-dur²-mu²-a*
(in) the exalted shrine majestically had sat down

10. *ni²-te-a-ni* *šu²-mi-ni-ib²-gi²-gi²*
among themselves they consulted together,

11. *u(d)* *giš-ha(r)-har-an-ki-a* *mu-un-gi-na-eš-a-ba*
'Now that the designs of heaven and earth have been decided,

12. *e* *pa²* *šu²-si-sa²* *ga²-ga²-e-de²*
and, watercourse and canal straight to set,

13. *id idigna* *id buranun* *gu²-ne-ne* *gar-eš-a-ba*
the rivers Tigris and Euphrates, their banks have been appointed,

14. *a-na-am²* *he-en-bal-en-ze-en*
what (labour) will ye do?

15. *a-na-am²* *he-en-dim³-en-ze-en*
what will ye make?

16. *d.a-nun-na* *dingir-ga(l)-gal-e-ne*
(ye) Anunnaki, great gods,

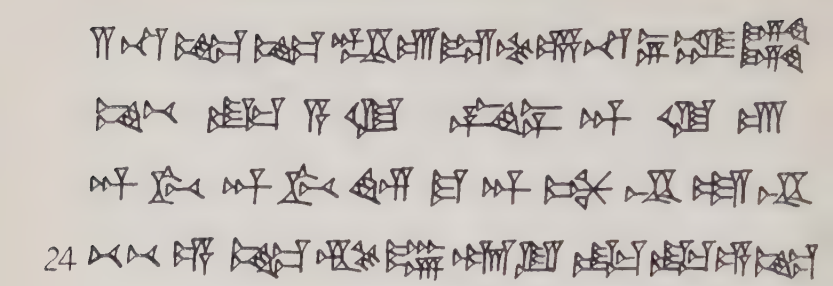
17. *a-na-am²* *he-en-bal-en-ze-en*
what (labour) will ye do?

18. *a-na-am²* *he-en-dim³-en-ze-en*
what will ye make?'

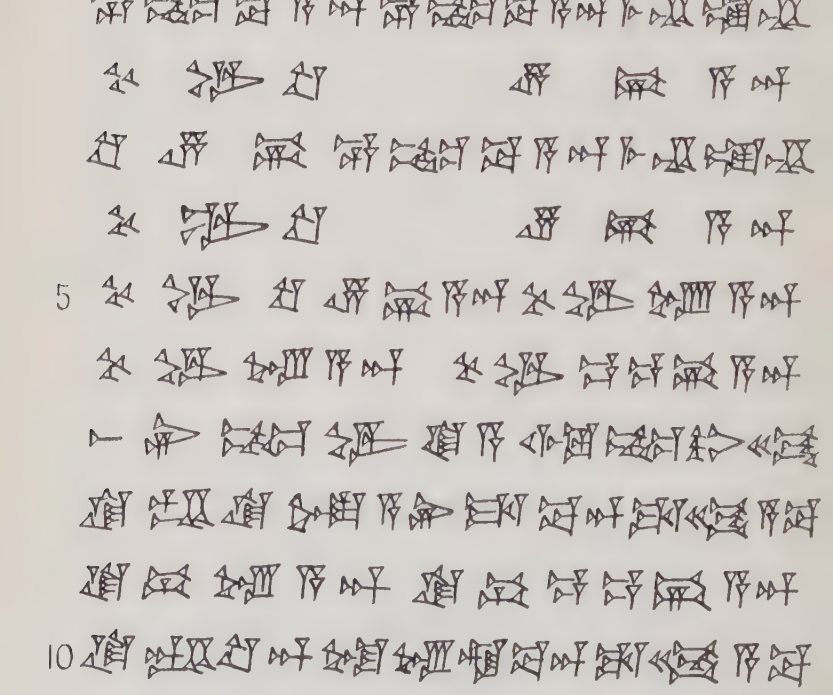
19. *dingir-ga(l)-gal-e-ne* *mu-un-sug²-gi-eš-a*
The great gods, who stood by,

20. *d.a-nun-na* *dingir-nam-tar-ri*
the Anunnaki, the gods of fate,

6. *gar-eš-a-ba*: for this passive construction see § 39, and cf. ll. 1 and 4 above.
10. *ni²-te-a-ni*: reflexive pron., § 14. In preceding line *ni²-te*, (substantive) is used adverbially.
14. *bal*: lit. 'to dig, excavate', thus 'to labour'. Note the form of 2nd plur. imperfect, § 40. *a-an-am²*, neuter interrogative pron., § 17.



XVIII



21. *min-na-ne-ne* ^{d}*en-lil-ra* *mu-un-na-ni-ib^{2}-gi^{2}-gi^{2}*
two of them unto Enlil made answer:

22. *uzu-mu^{2}-a-(KI)* *dur-an-ki-ge*
'On the Uzumâ, the bond of heaven and earth,

23. ^{d}*nagar* ^{d}*nagar* *im-ma-an-tag-en-ze-en*
the two Craftsman-Gods ye shall slay,

24. *mu(d)^{2}-mud^{2}-e-ne* *nam-galu* *mu^{2}-mu^{2}-e-de^{2}*
(with) their blood mankind to create.'

XVIII

1. *e-ne* *ba-am^{2}* *e-ne* *ba-am^{2}* *me-en-ze-en*
They (to whom) it is given, they (to whom) it is given are ye!

2. *kur^{2}-dilmun-(KI)* *ku^{3}-ga-am^{2}*
The land of Dilmun is pure,

3. *ki-ku^{3}-ga* *e-ne* *ba-am^{2}* *me-en-ze-en*
a pure place, they (to whom) it is given are ye.

4. *kur^{2}-dilmun-(KI)* *ku^{3}-ga-am^{2}*
The land of Dilmun is pure,

5. *kur^{2}-dilmun-(KI)* *ku^{3}-ga-am^{2}* *kur^{2}-dilmun* *sikil-am^{2}*
the land of Dilmun is pure, the land of Dilmun is clean,

6. *kur^{2}-dilmun* *sikil-am^{2}* *kur^{2}-dilmun* *za(lag)-zalag-ga-am^{2}*
the land of Dilmun is clean, the land of Dilmun is bright.

7. *aš^{2}-ni-ne* *dilmun-(KI)-a* *u^{3}-ne-in-nad*
Alone in Dilmun they lay,

8. *ki* ^{d}*en-ki* *dam-a-ni-da* *ba-an-da-nad-a-ba*
the place where Enki with his wife laid himself down,

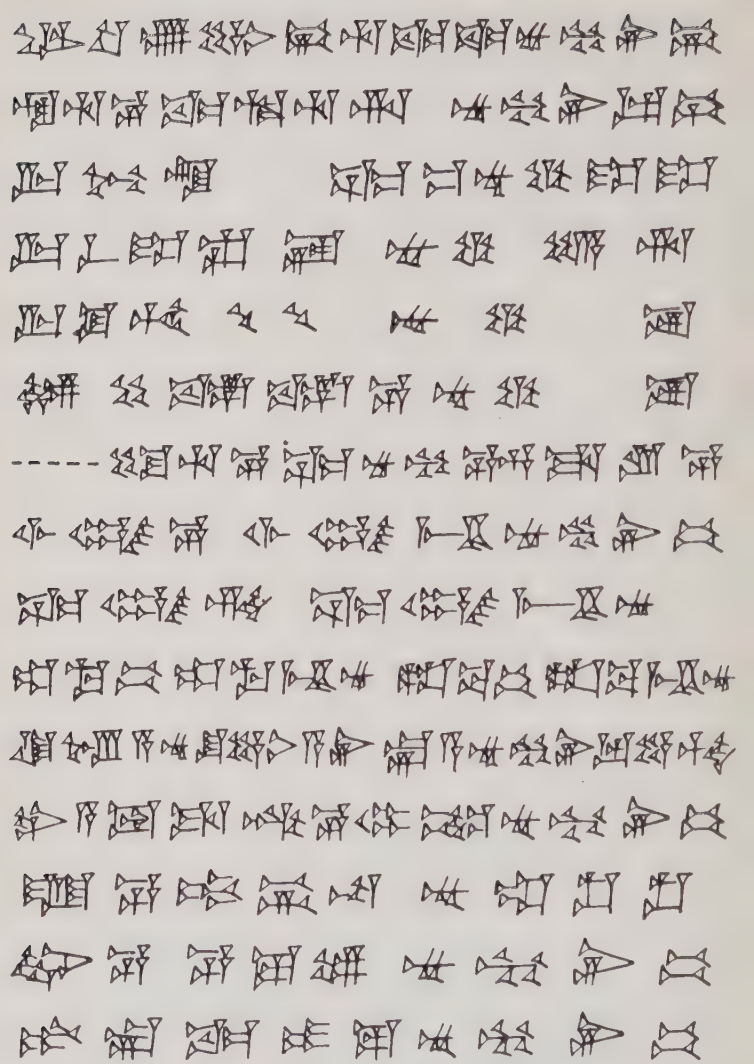
9. *ki-bi* *sikil-am^{2}* *ki-bi* *za(lag)-zalag-ga-am^{2}*
that place is clean, that place is bright,

10. *ki* ^{d}*en-ki* ^{d}*nin-sikil-la* *ba-an-da-nad-a-ba*
the place where Enki with Ninsikilla laid himself down.

22. Lit. 'the place made of flesh'. Possibly a reference to the body of Tiamat, out of which Marduk made the firmament.

XVIII. 1. *e-ne*: indep. 3rd pers. pron. (§ 12). For *-am^{2}* see § 42 a. *me-en-ze-en*, § 42 a.

7. *aš^{2}-ni-ne*, lit. 'their one', cf. p. 71, l. 51. The verbal prefix *u-^{3}* does not seem to indicate the imperative here (cf. § 44 b), though it might be possible to translate 'lie you alone in Dilmun'.



11. *dilmun-(KI) uga^{mušen} du(g)-dug nu-mu-ni-bi*
(In) Dilmun the crow a cry uttered not,

12. *dar-^{mušen}-e dug-dar^{mušen}-ri nu-mu-ni-ib-bi*
the 'speckled bird' the cry of the 'speckled bird' uttered not,

13. *ur-gu-la sag-giš-nu-ub-ra-ra*
the lion slew not,

14. *ur-bar-ra-ge sil^2 nu-ub-kar-ri*
the leopard (?) the lamb carried not away,

15. *ur-ku maš^2-ga(m)-gam nu-ub-zu*
the dog the crouching kids knew not,

16. *dun še-ku^2-ku^2-e nu-ub-zu - - - -*
the ox? to eat the corn knew not,

17. *tu^{mušen}-e sag-nu-mu-un-da-šub-e*
the dove did not settle there.

18. *igi-gig^2-e igi-gig^2-me-en nu-mu-ni-bi*
Eye-disease 'I am eye-disease' did not say,

19. *sag-gig^2-gi sag-gig^2-me-en nu-(mu-ni-bi)*
headache 'I am headache' (did) not (say),

20. *um-ma-bi um-ma-me-en nu*
an old woman there (said) not 'I am an old woman',
ab-ba-bi ab-ba-me-en nu
an old man there (said) not 'I am an old man'.

21. *ki-sikil a-nu-tu^2-a-ni uru-a*
a maiden whose water was not poured out (?) in the city
nu-mu-ni-ib-si^2-gi
was not given (in marriage),

22. *lu^2 id-da bal-e-mi-de^2 nu-mu-ni-bi*
no man to change (the course of) the canal commanded,

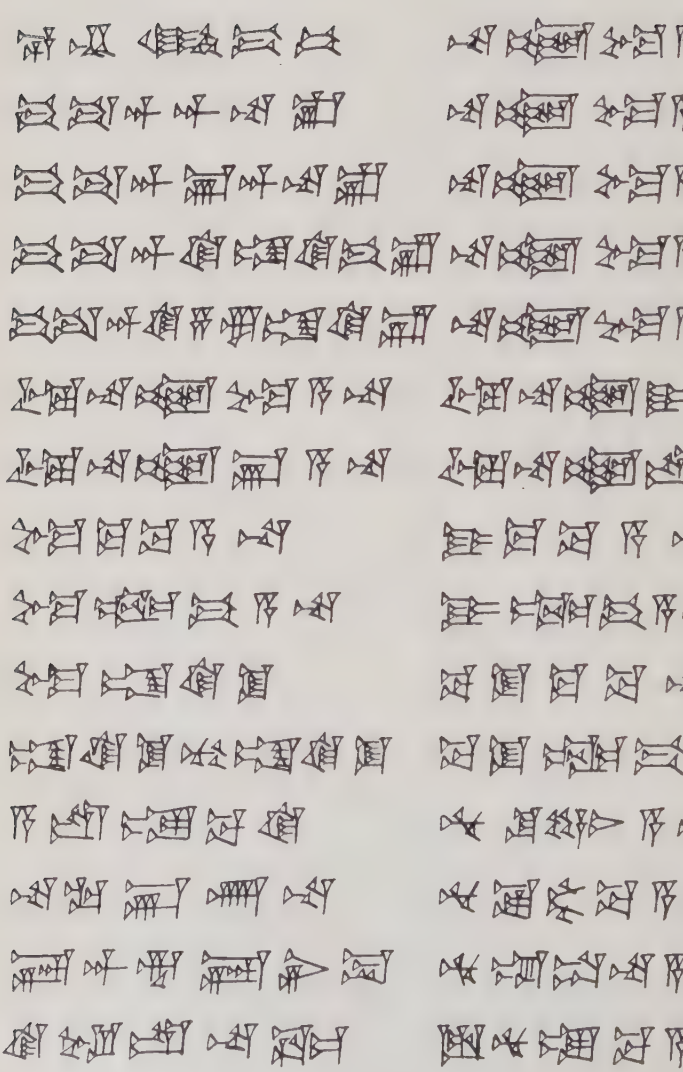
23. *ligir-e zag-ga-na nu-um-nigin*
no prince his side turned away,

24. *lul-e e-lu-lam nu-mu-ni-bi*
'The liar lies' no man said,

25. *zag-uru-ka i-lu-nu-mu-ni-bi*
beside the city none uttered lamentation.

18 ff. The meaning is that sickness, old age, and other ills were all absent.
21. *a-nu-tu-a-ni*, possibly = *impubes*.
24. *e-lu-lam*, phonetic for *e-lul-am^2*.

XIX



XIX

1. *e-en-gig²-ga-bi* *na-am-dam-a-na*
Her bitter (cry) 'how long?' for her husband,

2. *ga-ša-an-an-na-ge* *na-am-dam-a-na*
the queen of heaven for her husband (raises);

3. *ga-ša-an-e²-an-na-ge* *na-am-dam-a-na*
the queen of E-anna for her husband,

4. *ga-ša-an-ki-unu-(KI)-ga-ge* *na-am-dam-a-na*
the queen of the land of Erech for her husband,

5. *ga-ša-an-ki-hallab-(KI)-ge* *na-am-dam-a-na*
the queen of the land of Hallab for her husband.

6. *u³* *na-am-dam-a-na* *u³* *na-am-dumu-na*
Alas for her husband, alas for her son,

7. *u³* *na-am-e²-a-na* *u³* *na-am-uru-na*
alas for her temple, alas for her city!

8. *dam-ku-ba-a-na* *dumu-ku-ba-a-na*
for her husband who is fallen, for her son who is fallen,

9. *dam-ug²-ga-a-na* *dumu-ug²-ga-a-na*
for her husband who is dead, for her son who is dead,

10. *dam-unu-(KI)-šu³-ba-hun-ku-ba-na*
for her husband, who was taken to Erech, who is fallen,

11. *unu-(KI)-šu³-kullab-(KI)-šu³-ba-hun-ug²-ga-na*
to Erech, to Kullab who was taken, who is dead,

12. *a-uru-ze-ba-(KI)-nu-tu²-a-na*
for her water of Eridu which is not poured out,

13. *na-ma-e²-nun-na-nu-su-ub-ba-a-na*
for her 'House of the Prince' which is not worshipped.

14. *ama-^{d}inanna* *ama-ni-gim* *nu-um-gin-na-a-na*
The mother Inanna, as his own mother, for her (son) who comes not (laments),

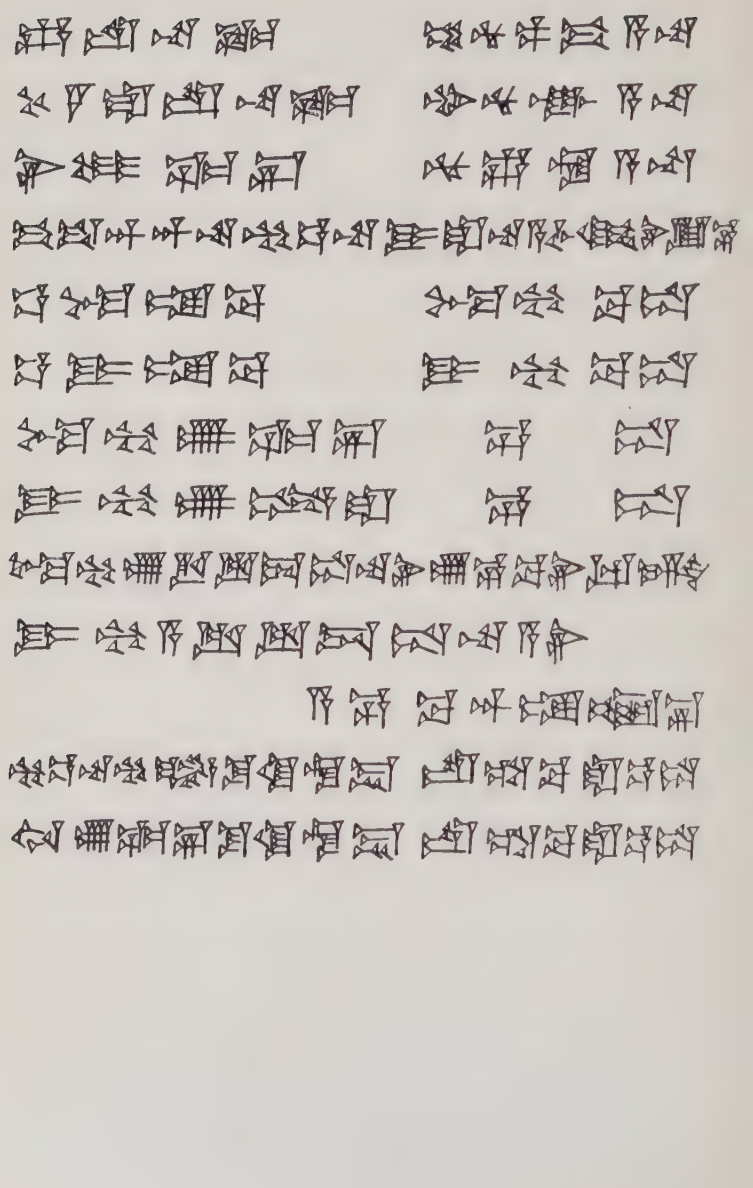
15. *ki-sikil-uru-na-ka* *kin-nu-ze-ba-a-na*
for her maidens in her city who excel in goodly work no more,

Written in *eme-sal* (§ 48) throughout. Note:—*na-am* (sign *ag²*) = *nam*. *ga-ša-an* = *gašan*. *ze-ba* = *dug²*.

1. Lit. 'the fate (*nam*) of her husband', and so in the following lines. *na-ma* in l. 13 is a phonetic variant.

10. There is ellipse of *nam* at the beginning of this and the following lines, all of which are excellent examples of the Sumerian noun-complex with participial construction of the subordinate verbs; see §§ 29, 42 b.

13. 'House of the Prince', i. e. of the god Ea. This shrine was used in certain rites of purification.



16. *guruš-uru-na-ka-tah²-nu-sig³-ga-a-na*
for her men in her city who thresh the grain no more,

17. *kur²-gar-ra-uru-na-ka-gir-nu-ag-a-na*
for her eunuch-priests in her city who bear the dagger no more,

18. *i²-lum-sag-ga²-nu-kal-la-a-na*
for her mighty men who are strong no more.

19. *ga-ša-an-an-na mu-ud-na-tur-ra-na ir²-gig² i²-gin³-e*
The queen of heaven for her young consort bitter lament utters (?):

20. *u(d) dam-ze-ba dam-mu ba-gin*
'When the good husband, my husband, was taken away,

21. *u(d) dumu-ze-ba dumu-mu ba-gin*
when the good son, my son, was taken away,

22. *dam-mu u²-sag-ga² e-gin*
my husband, the early plants passed away,

23. *dumu-mu u²-egir-ra e-gin*
my son, the latter plants passed away.

24. *dam-mu u² ki(n)-ki(n)-da gin-na-ni u²-e ba-ni-ib-gi²*
My husband, the plants to seek was his going, and the plants shall return,

25. *dumu-mu a ki(n)-ki(n)-da gin-na-a-ni*
my son, the water to seek was his going,
a-e ba-an-ze-em-ma²
and the water shall become sweet;

26. *mu-ad-na-mu dim²-šu²-dul-la-gim uru-ta ba-ra-e³*
my consort, like a pillar (?) ruined from the city go not forth,

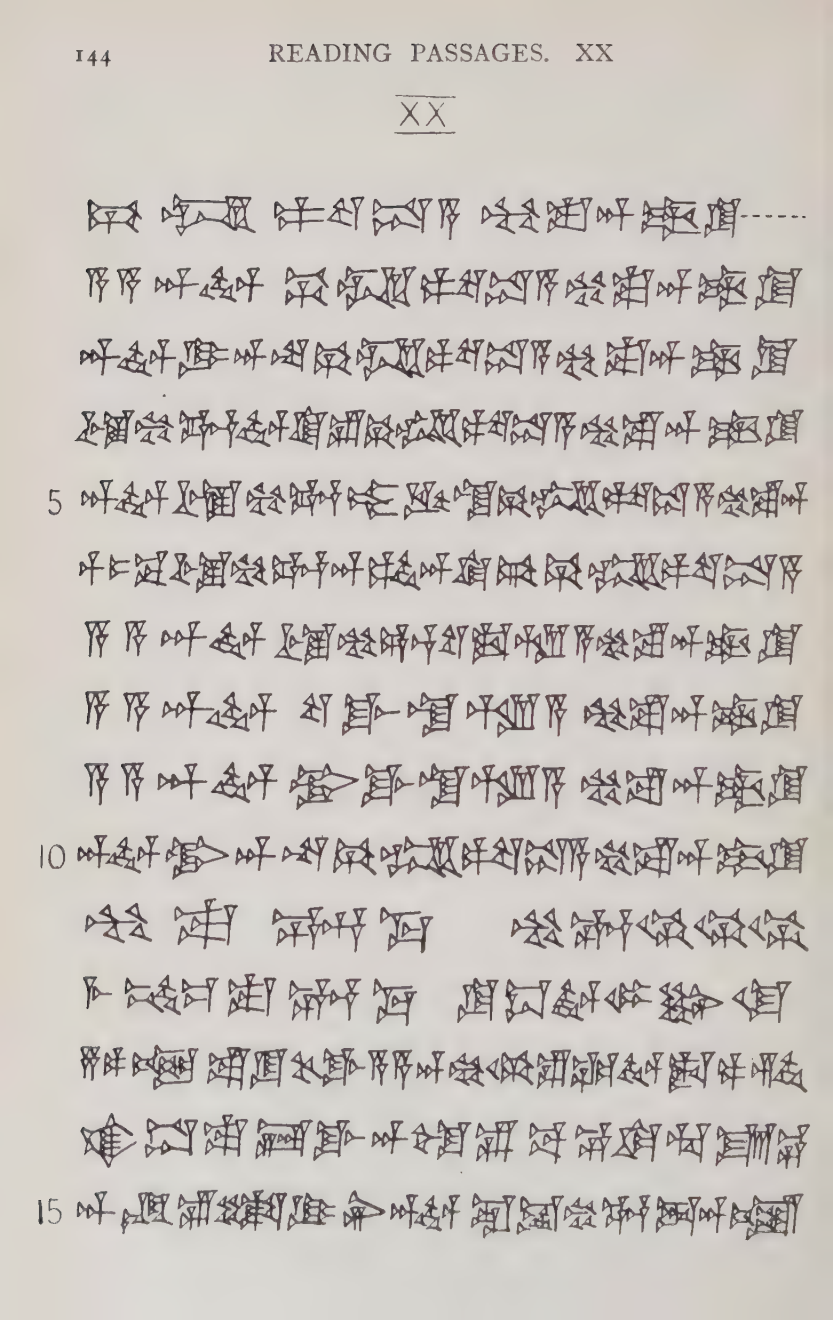
27. *nim u²-sag-ga²-šu²-dul-la-gim uru-ta ba-ra-e³*
Exalted one, like an early plant withered from the city go not forth!'

19. The meaning of *gin³* is obscure; it is possibly a phonetic variant for *gin* (next line).

24, 25. For the infin. in *-da*, and its final sense, see § 43. *ze-em* (i. e. *am* = *ag²*) is another *eme-sal* form for *dug²*.

26, 27. For *ba-ra-* prohibitive see § 45.

XX



XX

1. *gu(d)-mah-pa-e^3-a mu-zu an-zag-šu^3 [dagal-la?]*
Exalted bull, glorious, thy name to the ends of heaven [is spread?]

2. *a-a ^{d}.iškur gu(d)-mah-pa-e^3-a mu-zu an-zag-šu^3*
Father Ishkur, exalted bull, glorious, thy name to the ends of heaven,

3. *^{d}.iškur dumu-an-na gu(d)-mah-pa-e^3-a mu-zu an-zag-šu^3*
Ishkur, son of heaven, exalted bull, glorious, thy name to the ends of heaven,

4. *u^3-mu-un-muru-(KI)-ge gu(d)-mah-pa-e^3-a mu-zu an-zag-šu^3*
Lord of Muru, exalted bull, glorious, thy name to the ends of heaven,

5. *^{d}.iškur u^3-mu-un-he-gal^2-la gu(d)-mah-pa-e^3-a mu-zu an - - - -*
Ishkur, lord of plenty exalted bull, glorious, thy name &c.

6. *maš-lab-ba u-mu-un ^{d}.am-an-ki-ga*
Twin brother of the lord, the 'Divine Ox of Heaven and Earth'
gu(d)-mah-pa-e^3-a
exalted bull, glorious, &c.

7. *a-a ^{d}.iškur u-mu-un ud-da u^4-a mu-zu*
Father Ishkur, lord that ridest the storm, thy name
an-zag-šu^3
to the ends of heaven,

8. *a-a ^{d}.iškur u(d)-gal-la u^4-a mu-zu an-zag-šu^3*
Father Ishkur, that ridest the great storm, thy name to the ends of heaven,

9. *a-a ^{d}.iškur ug-gal-la u^4-a mu-zu an-zag-šu^3*
Father Ishkur, that ridest the great lion, thy name to the ends of heaven,

10. *^{d}.iškur ug-an-na gu(d)-mah-pa-e^3-a mu-zu an-zag-šu^3*
Ishkur, lion of heaven, exalted bull, glorious, thy name to the ends of heaven,

11. *mu-zu kalam-ma mu-un-du^4-du^4-ul*
thy name the land covereth,

12. *me-lam^2-zu kalam-ma tug-gim im-mi-in-dul*
thy splendour the land like a garment covereth,

13. *za-pa-ag^2-zu-šu^3 kur^2-gal a-a ^{d}.mu-ul-lil*
at thy thundering the 'Great Mountain', father Mullil
sag-im-da-sig^3-gi
is smitten,

14. *urša-zu ama-gal ^{d}.nin-lil ba-e-di-hu-luh-e*
at thy roaring the great mother, Ninlil trembleth.

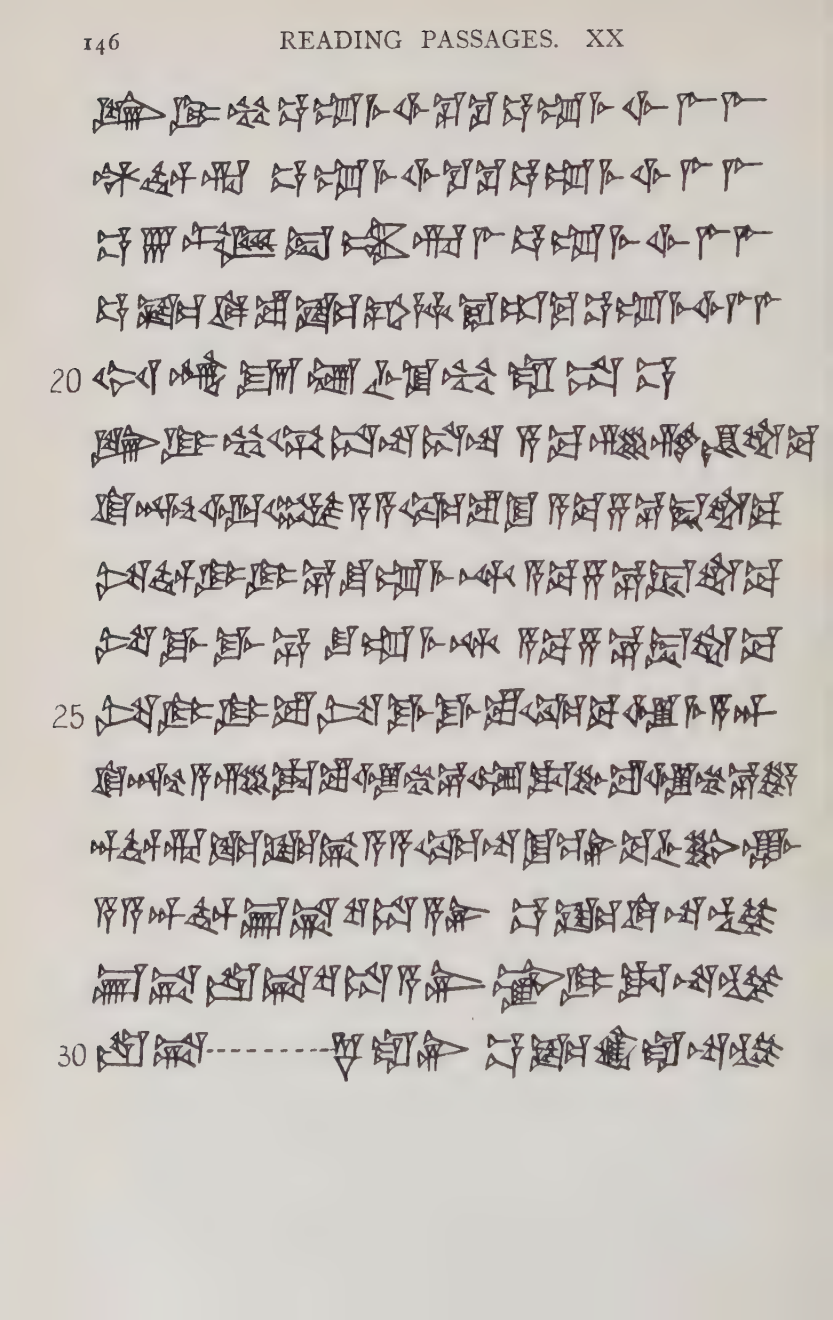
15. *^{d}.en-lil-li dumu-ni-^{d}.iškur-ra a^2-mu-un-da-an-ag^2*
Enlil to his son Ishkur gave command,

1. The line is probably to be completed with some such phrase as suggested, which is also to be understood at the end of the following lines.

4. Muru, a place in or near the city of Erech, celebrated for the worship of the Weather-God.

11. The writing *UL.UL.UL* (i. e. *du^4-du^4-ul*) as a variant for the root *dul* (see next line) appears to be the scribal play upon words. [for *sig*.

13. Perhaps 'lowers his head', since *sig^3* may possibly be a mere variant



16. *lu²* *dumu-mu* *ud* *um-me* *igi-nigin*
'(Thou) who art my son, storm, master with rolling eyes,
ud *um-me* *igi-la²-la²*
storm, master with uplifted eyes,

17. *d.iškur-ri* *ud* *um-me* *igi-nigin* *ud* *um-me* *igi-la²-la²*
Ishkur, storm, master with rolling eyes, storm, master with uplifted eyes,

18. *ud* *imin-ZIG-gim* *he-dal-la²* *ud* *um-me* *igi-la²-la²*
let the storm, like the seven —(?) be far (from hence), storm, master with uplifted eyes,

19. *ud* *gu³-silim-zu* *gu³-bi* *ha-ra-ab-hun*
(as for) the storm let thy peaceful voice still the voice thereof,
ud *um-me* *igi-la²-la²*
storm, master with uplifted eyes,

20. *nim-gir* *sukkal-zu* *u³-mu-ra-gin* *ud* - - - -
let the lightning, thy messenger, go before thee, storm, &c.

21. *lu²* *dumu-mu* *ul* *gin-na* *gin-na* *a-ba* *zi-gi-en* *te-ba*
(thou) who art my son, ? go, go; who is like thee (?) in his assault?

22. *ki-bal* *hul-gig²* *a-a-ugu-zu-šu³*
The enemy's land is a sore plague to the father who begat thee;
a-ba *za-e-gim* *te-ba*
who is like thee in his assault?

23. *na²-im-tu(r)-tur-e* *šu²-um-me-ti* *a-ba* *za-e-gim* *te-ba*
The little hailstones take thou; who is like thee in his assault?

24. *na²-ga(l)-gal-e* *šu²-um-me-ti* *a-ba* *za-e-gim* *te-ba*
the great stones take thou; who is like thee in his assault?

25. *na²-tu(r)-tur-zu* *na²-ga(l)-gal-zu* *ugu-ba* *u³-me-am²*
let thy little stones and thy great stones be upon it,

26. *ki-bal* *a-zi-da-zu* *u³-mu-e-gul* *da-gi(d)-zu* *u³-mu-e-si²*
the enemy's land let thy right hand destroy, thy long arm smite down.'

27. *d.iškur-ri* *du(g)-dug-ga-a-a-ugu-na-šu³* *giš-ni-ba-ši-in-ag*
Ishkur to the words of his father who begat him gave heed.

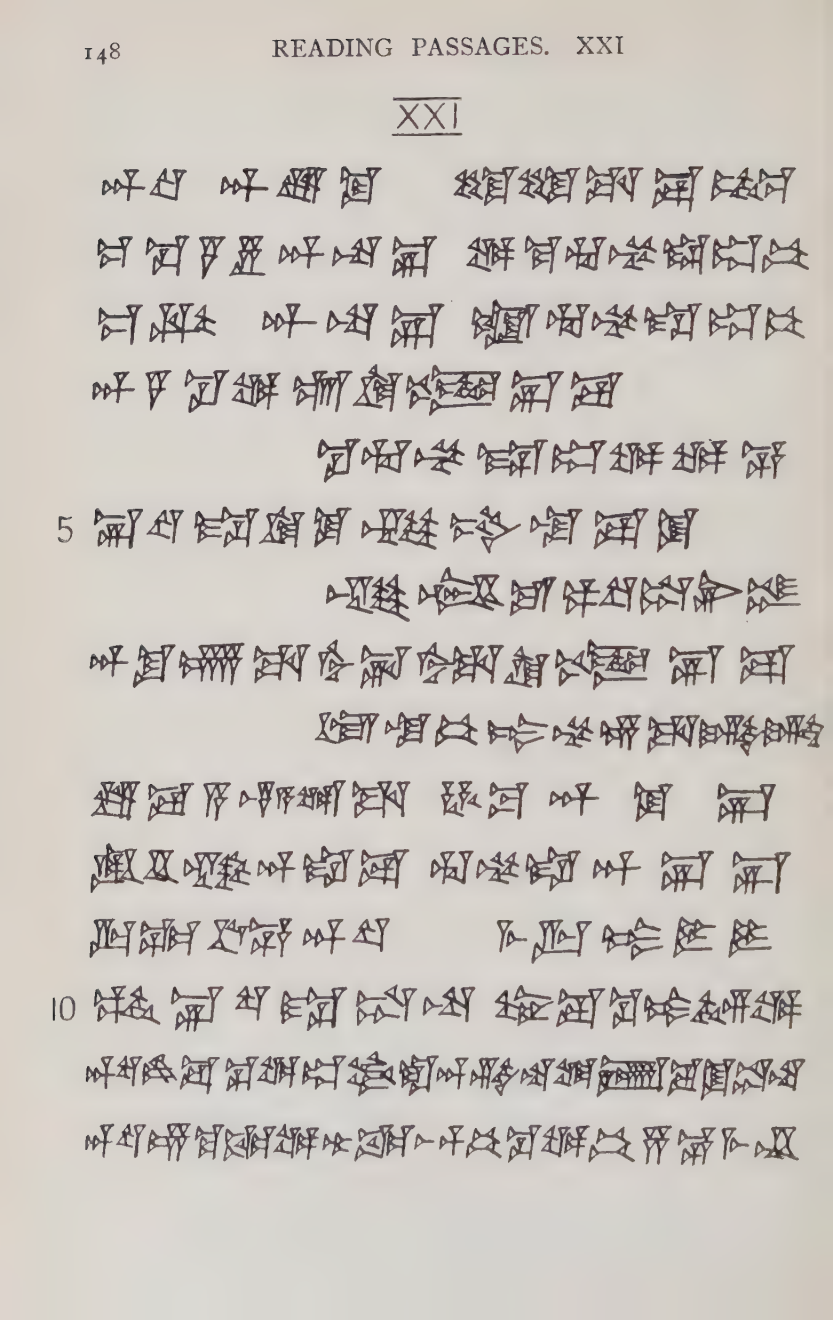
28. *a-a* *d.iškur* *e²-ta* *e³-a-ni* *ud-gu³-silim* *na-nam*
Father Ishkur, his going forth from the house was (as) a breeze of gentle sound,

29. *e²-ta* *uru-ta* *e³-a-ni* *ug-banda* *na-nam*
from the house, from the city, his going forth was as a lion's whelp,

30. *uru-ta* - - - - - - *gar-ra-ni* *ud-gu³-har-ra* *na-nam*
from the city - - - - - - ? was (as) a low-voiced breeze.

21. *ul*, uncertain. *zi-gi-en*, also uncertain, unless it be a variant for *za-e-gim*.
23. *šu²-um-me-ti* for *šu-u³-me-ti*, imperative, see § 44 b.
26. *a-zi-da* for *a²-zi-da*. *si²* (i. e. *sig*) for *sig³*, 'to smite'.
28. *na-nam*, a form of assertion, see § 42 a.

XXI



XXI

1. *d.utu* *an-ša(g)^{2}-šu^{3}* *tu-tu-da-zu-de^{2}*
Sun-god, when to the midst of heaven thou enterest,

2. *giš si-gar-ku^{3}-an-na-ge* *silim-ma hu-mu-ra-ab-bi*
may the bright barrier of heaven speak peace unto thee,

3. *giš ig-an-na-ge* *sub hu-mu-ra-ab-bi*
may the door of heaven speak salutation unto thee,

4. *d.nig-si-sa^{2}* *sukkal-ki-ag^{2}-ga^{2}-zu* *si-hu-mu-ra-ab-sa^{2}-sa^{2}-e*
may the divine justice, thy beloved messenger, make straight (the way) for thee,

5. *e^{2}-bar^{2}-ra-ki-dur^{2}-nam-lugal-la-zu-šu^{3}* *nam-mah-zu* *pa-e^{3}-ni-ib^{2}*
unto E-barra, the abode of thy royalty, let thy majesty proceed.

6. *d.šu^{2}-nir-da* *nitalam-ki-ag^{2}-ga^{2}-zu*
May 'She of the Emblem', thy beloved bride,
hul^{2}-la-bi *he-mu-un-da-gi^{2}-gi^{2}*
joyfully turn to thee,

7. *ša(g)^{2}-zu* *a-sid-da* *ha-ba-an-hun-ga^{2}*
may thy heart with refreshment be satisfied,

8. *kin-sig-nam-dingir-ra-zu* *hu-mu-ra-an-ga^{2}-ga^{2}*
thy godlike fare may she set before thee,

9. *ur-sag-šul* *d.utu* *me-ur-he-i-i*
strong warrior, Sun-god, may she glorify thee!

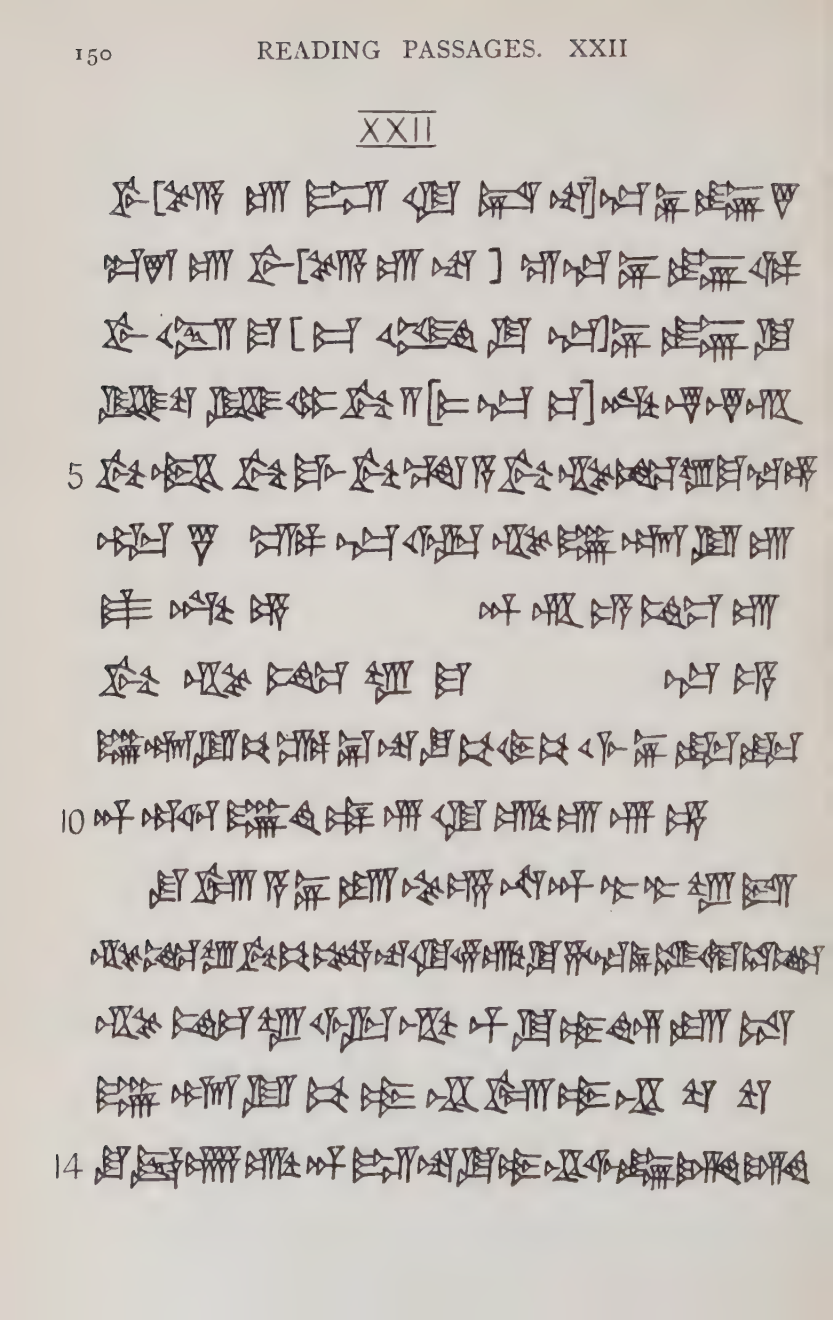
10. *am-e^{2}-bar^{2}-ra* *gin-na* *gir^{2}-zu* *si-he-im-sa^{2}*
Bull of E-barra, go forth, let thy way be straight,

11. *d.utu* *kaskal-zu* *si-sa^{2}-ab* *har-ra-an-gi-na* *ki-ur^{3}-zu-šu^{3}* *gin-na*
Sun-god, thy road make straight, the appointed path to thy city go!

12. *d.utu* *kalam-ma ka-di-kud*
Sun-god, the mouth that judgeth the land,
ka-aš^{2}-bar-bi *si-sa^{2}-bi* *me-en*
the mouth that giveth sentence therein, that guideth it aright, thou art.

1. *tu - - - de^{2}* : for this construction see § 43.
5. *e-bar-ra - - - šu^{8}*, see § 29. *pa - - - ib*, imperat. formed by reversing position of root and prefixes, § 44 c.
6. A name of Aia, wife of the Sun-god.
11. *har-ra-an*, Akkadian word, cf. *puhrum* (p. 131) and *damhara* (p. 113).
12. *aš-bar*, for the more usual *eš-bar*; lit. 'the mouth of its sentence'.

XXII



XXII

1. *sal[kar-lil-ra ki-uš-na] ba-ni-in-gar*
Unto a temple-woman her step she bent,

2. *d.inanna-ge sal[kar-lil-na] si-ba-ni-in-sa²*
Inanna to her temple-woman went straight,

3. *sal dim³-ma [giš nad-šu³ ba-]ni-in-dur²*
a weaving woman upon the couch she made to sit down,

4. *sig²-bar² sig²-gig gu-min-[tab-ba giš]bal su(r)-sur-ri*
white wool, black wool, a double thread the spindle (was) spinning,

5. *gu-mah gu-gal gu-dar-a*
a wondrous thread, a mighty thread, a variegated thread,
gu nam-erim²-ma ba-e
a thread that does away the curse,

6. *ka-gar-sag-ba-hul-nam-galu-ge*
the doom of an evil charm upon the man,

7. *aš-bal-e-dingir-ri-e-ne-ge*
the ban of the gods;

8. *gu nam-erim²-ma ba-e*
a thread that does away the curse.

9. *galu-bi sag-ga²-na šu²-bi gir²-bi u-me-ni-ke(š)-keš*
Of that man his head, his hand and foot bind (therewith),

10. *d.asar-lu²-dug² dumu-eridu-(KI)-ga-ge nun-e*
Marduk, the son of Eridu, the prince,
šu²-sikil-a-ni-ta mu-un-na-an-ta(r)-tar-ru-da
with his pure hand has torn it away.

11. *erim² gu-bi edin-na ki-ku³-ga-šu³ ha-ba-ni-ib²-e³-de²*
The curse, its thread may he cast forth in the plain into a clean place,

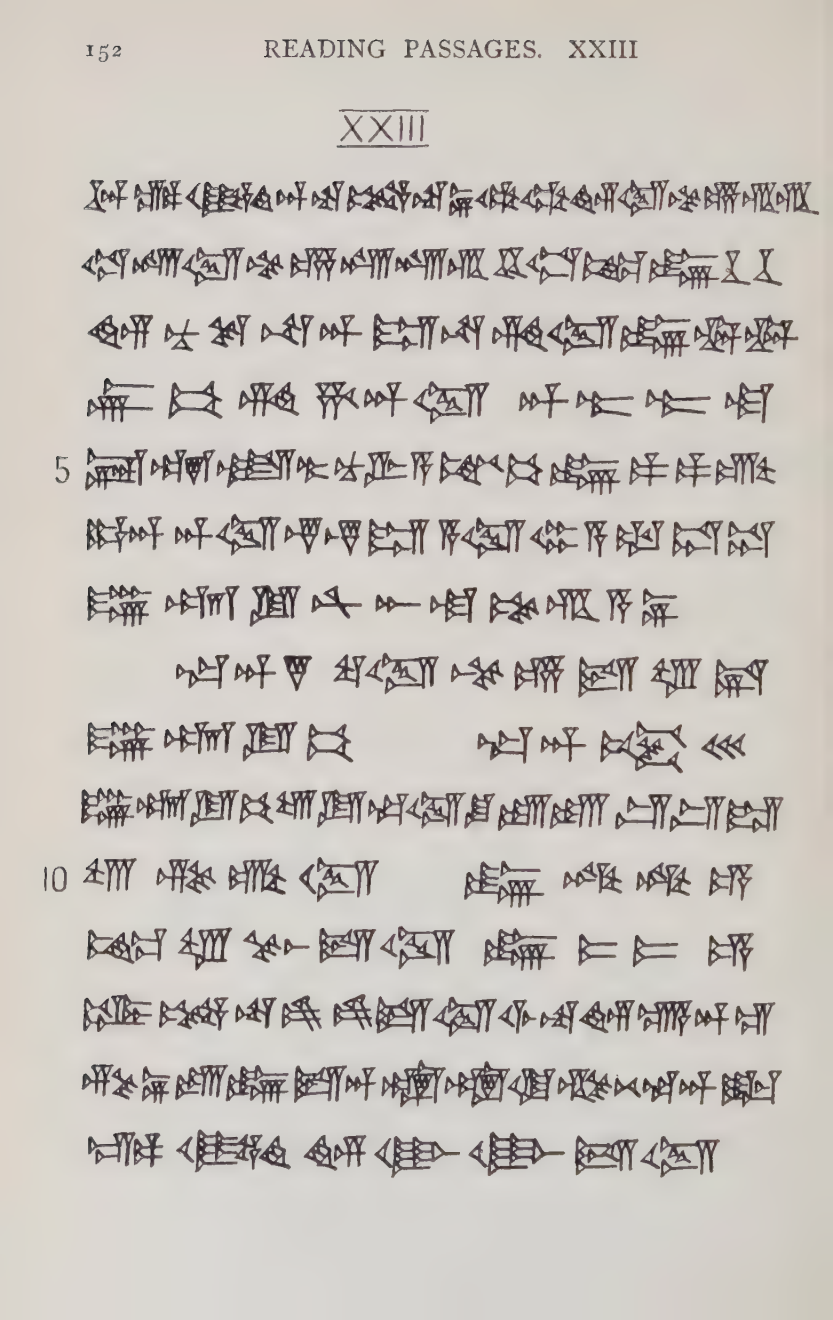
12. *erim²-hul-gal² bar-šu³ he-im-ta-gub*
may the wicked curse stand aside,

13. *galu-bi he-en-sikil he-en-za(lag)-zalag*
may that man be pure, be cleansed,

14. *šu²-šag-ga-dingir-ra-na-šu³ he-en-ši-in-gi²-gi²*
into the gracious hand of his god may he return!

9. *u - - - keš*: imperative, § 44 b.
10. *d.asar-lu-dug*: a name of the god Marduk, used especially for incantations.
11. *ha-ba - - - de²*: the final *-de* is a phonetic complement of the root *e³(a)* + the suffixed *-e* of the imperfect, § 40.

XXIII



XXIII

1. *en*^{2} *sag-gig*^{2} *an-na edin-na i*^{2}*-du*^{4}*-du*^{4}
Incantation: headache over the plain swooped,
im-gim mu-un-ri-ri
like a gale it sped,

2. *nim-gir-gim mu-un-gi(r)-gir-ri sig-nim ne-in-šu-šu*
like lightning it lightened, below and above it pervades,

3. *ni*^{2}*-nu-te-na-dingir-ra-na gi-gim in-ša*^{2}*-ša*^{2}
him that feareth not his god like a reed it has cut off,

4. *sa-bi gi-ha-an-gim an-si(l)-sil-la*
his thews like a henna-reed it has pierced.

5. *ama-*^{d}*inanna-li-tar-nu-tuk-a uzu-bi in-si(g)*^{3}*-sig*^{3}*-ga*
him that has no goddess-mother for protector, his flesh it has smitten,

6. *mul-an-gim su(r)-sur-ra a-gim gig-a al-gi(n)-gin*
like a star of heaven gleaming, like waters in the night it has come,

7. *galu-pab-hal-la gab-ri-a-ni ba-an-gar*
against the tormented mortal as his adversary it is set,
ud-gim mu-un-da-šub-uš
like a storm it has cast him down.

8. *galu-bi ba-an-gaz-eš*
One mortal it has slain,

9. *galu-bi ša(g)*^{2}*-dib-ba-gim šu*^{2}*-ta-ta-gu(r)-gur-ra*
another, like one with a stricken heart, runneth about,

10. *ša(g)*^{2}*-zi-ga-gim in-ba(l)-bal-e*
like one whose heart is gone out of him he is beside himself,

11. *izi-šub-bu-da-gim in-ta(b)-tab-e*
like one cast into the fire he is seared,

12. *anšu-edin-na-gi(d)*^{2}*-gid*^{2}*-da-gim igi-na im-dir an-si*
like a wild ass of the plain that roams at large his eyes a mist fills,

13. *zi-ni-ta in-da-an-ku*^{2}*-ku*^{2} *ki-nam-ug*^{2} *ba-an-kešda*
in his life he consumes himself, with death he is bound.

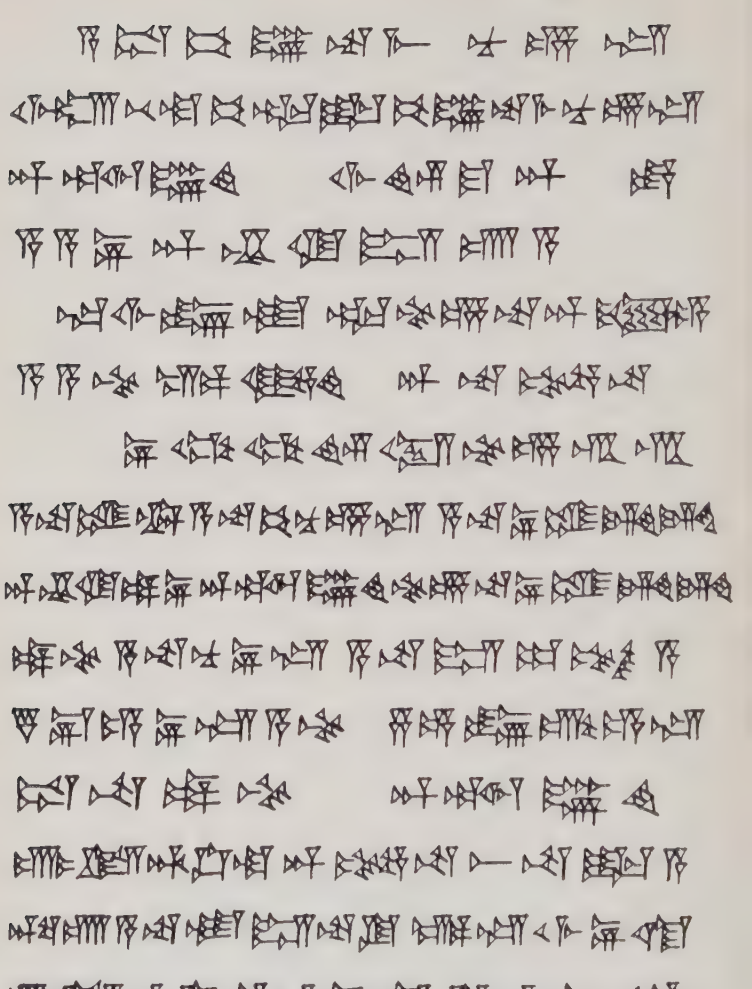
14. *sag-gig*^{2} *im-dugu(d)-dugud-da-gim a-gin-bi lu*^{2}*-na-me nu-un-zu*
Headache, like an exceedingly great gale, its path no man knoweth,

1. *an-na*: used as preposition, 'over'. Cf. ll. 18, 24, below.

7, 8. The apparent use of the perfect 3rd plur. ending (*uš*, *eš*) is difficult to explain.

12. *gi(d)*^{2}*-gid*^{2}*-da*: the meaning given seems the most probable, but the Akkadian translation renders 'that is blind'.

14. *lu*^{2}*-na-me*: see § 18.



15. *izkim-til-la-bi* *inim-kešda-bi* *lu²-na-me* *nu-un-zu*
the sign to end it, and the spell thereof no man knoweth.

16. *d.asar-lu²-dug²* *igi-im-ma-an-si²*
Marduk has seen it;

17. *a-a-ni-d.en-ki-ra* *e²-a* *ba-ši-in-tu* *gu³-mu-un-na-an-de-e*
to his father Enki the house he entered and said to him,

18. *a-a-mu* *sag-gig²* *an-na* *edin-na* *i²-du⁴-du⁴*
'My father, headache over the plain has swooped,
im-gim *mu-un-ri-ri*
like a gale it has sped,

19. *a-na* *ib²-ag-a* *na-bi* *nu-un-zu*
what (ceremony) he is to perform this man knoweth not,
a-na *i²-ib²-gi²-gi²*
by what he may recover.'

20. *d.en-ki* *dumu-ni* *d.asar-lu²-dug²* *mu-un-na-ni-ib²-gi²-gi²*
Enki to his son Marduk made answer,

21. *dumu-mu* *a-na* *nu-ni-zu* *a-na* *ra-ab-ṭah-a.*
'My son what knowest thou not? what can I add to thee?

22. *nig-ma²-e-ni-zu-a-mu* *za-e* *in-ga-e-zu*
what I know thou knowest (also).

23. *gin-na* *dumu-mu* *d.asar-lu²-dug²*
Go, my son Marduk,

24. *u²-hul²-ti-kil-la* *an* *edin-na* *aš²-na* *mu²-a*
the wild cucumber, which upon the plain solitary grows,

25. *d.utu-e²-a-na-ṭu-ra-na-šu³* *sag-zu* *u-me-ni-dul*
at the sun's entering into his house thy head cover,

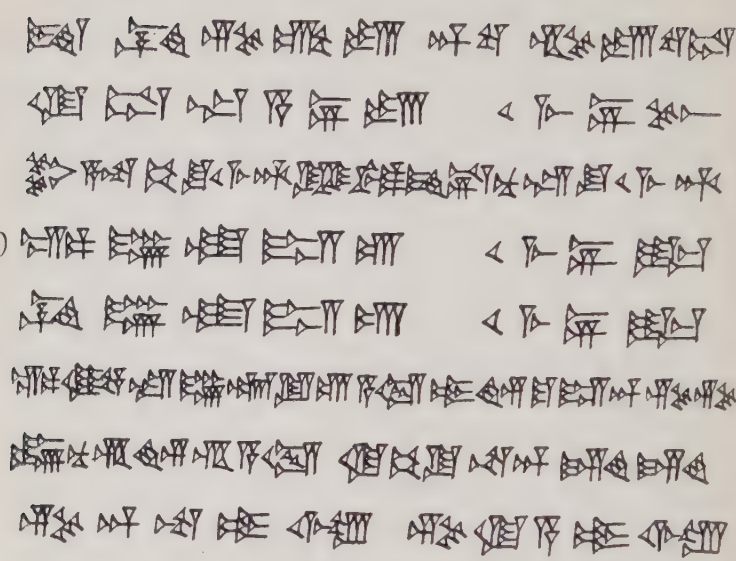
26. *u²-hul²-ti-kil-la* *u-me-ni-dul* *zid* *u-me-ni-har*
the wild cucumber cover, and with meal encircle it,

15. i. e. the ceremony and the 'binding word' which have power to quell the disease.

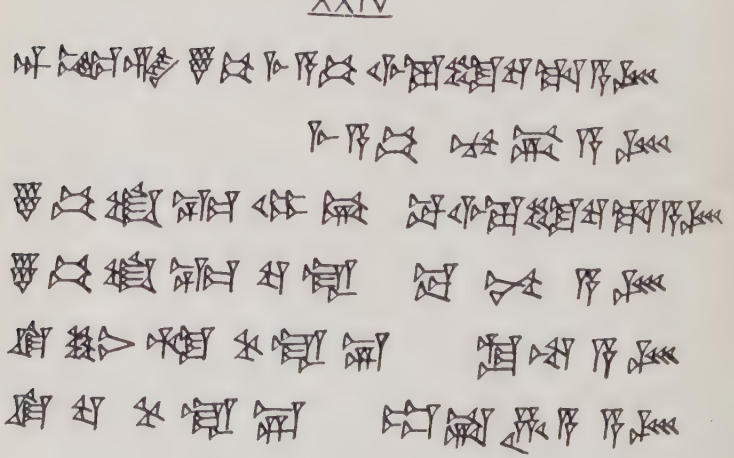
16–23. These lines are restored in full from other passages. In the original text only the beginnings of three are quoted, as the reader was assumed to be familiar with the conventional formula, which occurs in many incantations.

22. *nig - - - mu*: lit. 'my thing which I know'. An adjectival (relative) clause occurs in the regular position of an adjective in the noun complex, see § 29, and for *nig* see § 16.

23, 25. Different forms of the imperative, § 44 a and b.



XXIV



27. *a²-gu²-zi-ga-ta* *d.utu* *nam-ta-e³*
and at dawn, before the sun is risen,

28. *ki-gub-ba-a-ni-ta* *u-me-ni-bu*
from its place uproot it,

29. *BU+BU.A.NA-bi* *šu²-u-me-ti* *sig²-SAL.AŠ.QAR-nitah-nu-zu* *šu²-u-me-ti*
its root take, the hair of a kid that knows not the male take,

30. *sag-lu²-tu-ra-ge* *u-me-ni-kešda*
the head of the man possessed bind (therewith),

31. *gu²-lu-tu-ra-ge* *u-me-ni-kešda*
the neck of the man possessed bind,

32. *sag-gig²-kuš-galu-ge* *a-gim* *he-im-ma-ra-an-zi-zi*
let the headache from the man's body like water come forth,

33. *in-nu-ri-im-ri-a-gim* *ki-bi-šu⁸* *na-an-gi²-gi⁹*
like stubble borne on the wind to its place let it not return.

34. *zi-an-na* *he-pad* *zi-ki-a* *he-pad.*
In the name of heaven be it conjured! in the name of earth be it conjured!

XXIV

1. *d.gibil²* *imin-bi* *me-a-bi* *u³-tu-ud-da-a-meš* *me-a-bi* *nu²-ga-a-meš*
'O Fire-god, those seven, where were they born, where were they created?'

2. *imin-bi* *har-sag-gig-ga* *ba-u³-tu-ud-da-a-meš*
'Those Seven (in) the mountain of night were born,

3. *imin-bi* *har-sag-bar²-ra* *ba-nu²-a-meš*
those Seven (in) the mountain of dawn were created,

4. *ki-in-dar-kur²-ra-ge* *durun-na-a-meš*
(in) a chasm of the earth they dwell,

5. *kislah-kur²-ra-ge* *ab-ta-zah-a-meš*
(from) the waste places of the earth they rush forth,

29. The reading of the groups transcribed in capitals is unknown. Their meaning is derived from the Akkadian translation.

XXIV. 1. *me-a-bi*, see § 31. The verbs in this and the following lines are all formed by participles + 3rd plur. of verb 'to be'. For this construction see § 42 a.

4, 5. The *-ge* ending seems to be a misuse, where *-ta* would be expected. A number of apparent grammatical irregularities occur throughout this extract.

6. *e-ne-ne-ne* *an-ki-a* *nu-un-zu-meš* *me-lam²* *dul-la-a-meš*
they in heaven and earth are unknown, (with) terror they are clad,

7. *dingir-gal-an-zu-bi* *nu-un-zu-meš*
(unto) the wise gods they are unknown,

8. *mu-bi* *an-ki-a* *la-ba-an-gal²-la-a-meš*
their name in heaven and earth existeth not,

9. *imin-bi* *kur²-gig-ga-ta* *hu-ub-mu-un-sa(r)-sar-e-ne*
those Seven on the mountain of night run wild,

10. *imin-bi* *kur²-bar²-ta* *e-ne* *im-ma-ni-in-di-eš*
those Seven on the mountain of dawn, there they frolic.

11. *ki-in-dar-kur²-ra-ge* *gir²-mu-un-ga²-ga²-a-meš*
(In) a chasm of the earth they set foot,

12. *kislah-kur²-ra-ge* *gu²-mu-un-lal²-eš*
(into) the waste places of the earth they advance;

13. *e-ne-ne-ne* *nig* *nu-un-zu-meš* *an-ki-a* *nu-un-zu-meš*
they in no wise are known, in heaven and earth they are unknown.

14. *d.asar-ri* *ba-an-na-te* *dug-bi* *hu-mu-ra-ab-bi*
(To) Marduk draw nigh; this word let him speak to thee,

15. *hul-gal²-imin-bi* *igi-zu* *a-na* *ba-an-si²*
the wickedness of those Seven against thee why it is laid,
a²-ag²-ga²-bi *hu-mu-ra-ab-si²-mu*
the reason thereof let him impart to thee;

16. *dug-bi* *dug-ga-še-ga* *di-ku(d)-mah-an-na*
his word is a gracious word, (he is) the sublime judge of heaven.'

17. *d.gibil²* *d.asar-ri* *ba-an-na-te* *dug-bi* *ba-an-na-ab-bi*
The Fire-god to Marduk drew nigh; that word he spoke unto him.

18. *giš lal-ki-nad-da-na-gig-a-bi-ta*
He, on the couch in the chamber (where he lay) that night,
dug-bi giš-ne-in-tuk-a
when this word he heard,

19. *a-a-ni-d.en-ki-ra* *e²-a* *ba-ši-in-tu*
to his father Enki in the house entered

7. *-bi* can hardly be correct. Possibly a mistake for *-ne*, which also has the value *bi*.

8. *la*, Akkadian negative, see § 45. *-meš*, with singular subject!

9, 10. The endings *-e-ne* and *-eš* used indifferently here, with identical sense.

13. *nig*, lit. 'anything' (§ 18), i.e. 'at all'.

14. *ba-an-na-te*, evidently used as imperative, but a most unusual form. Contrast l. 17, where same form is used for indicative.

18. The translation of the noun-phrase seems the best that can be obtained, but the grammar is suspect.

19. (contd.) *gu*^{3}*-mu-un-na-an-de-e*
and said to him,

20. *a-a-mu* ^{d}*gibil*^{2} ^{d}*utu-e*^{3}*-ta* *nu*^{2}*-ga*^{2}
'My father, the Fire-god, who in the sunrise was created,
dug-bi *mu-un-na-ab-bi*
this word hath spoken to me,

21. *imin-bi* *a-ra*^{2} *ba-an-zu* *ki-bi-in*
of those Seven, their coming he has discovered; their place
ki(*n*)*-kin-ga*^{2} *sag-na-an-gi-u*^{3}*-mu-un-na-an-si*^{2}
to search out hasten thou!'

22. ^{d}*bur-nun-sa-a* *dumu-eridu-*(*KI*)*-ga-ge*
The 'Wise God', the son of Eridu,

23. ^{d}*en-ki* *dumu-na* ^{d}*asar-lu*^{2}*-dug*^{2} *mu-un-na-ni-ib*^{2}*-gi*^{2}*-gi*^{2}
Enki his son Marduk answered,

24. *dumu-mu* *imin-bi* *kur*^{2}*-ta* *dur*^{2}*-ru-na-meš*
'My son, those Seven in the earth dwell,

25. *imin-bi* *kur*^{2}*-ta* *e*^{3}*-a-meš*
those Seven from the earth are risen,

26. *imin-bi* *kur*^{2}*-ta* *ba-u-tu-ud-da-a-meš*
those Seven in the earth were born,

27. *imin-bi* *kur*^{2}*-ta* *ba-nu*^{2}*-ga-a-meš*
those Seven in the earth were created,

28. *da-da-e*^{3}*-sir-ra-ge* *gug-e* *ba-an-na-te-eš*
(round) the sides of E-sirra to tread have they come hither.

29. *gin-na* *dumu-mu* ^{d}*asar-lu*^{2}*-dug*^{2}
Go, my son Marduk,

30. ^{giš}*ma-nu* ^{giš}*hul-dub-ba* *utug-e-ne-ge*
tamarisk-wood, a —? of the fiends,

31. *ša*(*g*)^{2}*-bi* ^{d}*en-ki-ge* *mu-pad-da*
in the midst whereof Enki is invoked by name,

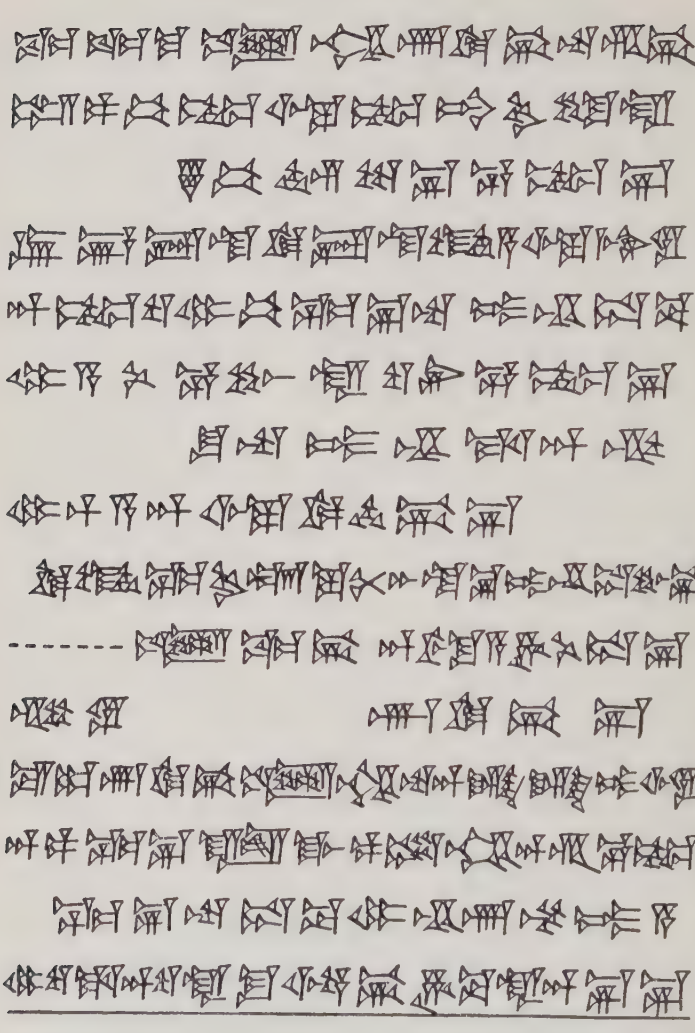
21. *ki-bi-in*, app. for *ki-bi-ne* (§ 13). The presence of *-na-an-* after *sag-* in the verb is difficult to explain. The Akkadian translation, 'hasten to learn the ways of those Seven, and to seek out their places', does not faithfully represent the Sumerian.

24. *dur-ru-na*, cf. l. 4, above.

28. *e-sir-ra*: the second sign is probably to be so read, though *engur* is also possible.

30. *huldubba*: an uncertain magical object used in rites of purification.

31. i.e. with Enki's name inscribed upon it.



32. *inim-inim-ma* *tu³-mah-eridu-(KI)-ga* *na-ri-ga*
at the incantation, the mighty spell of Eridu the purifying,

33. *ur²-pa-bi* *izi-u³-ne-tag* *lu²-tu-ra*
the bottom and top of it set fire thereto, and over the man possessed,
imin-bi *ni²-te-ga²-e-ne-ga²*
whom those Seven affright,

34. *sa-par-dagal-la* *ki-dagal-la-nad-a* *u³-me-ni-šub*
(as) a broad net lying broadcast throw it.

35. *an-bil* *u(d)-gi(g)-bi* *sag-ga²-na* *he-en-gub-ba*
As a protection by day and night at his head let it stand;

36. *gi(g)-a* *sil* *e-sir²-ra* *u(d)-zal-e-de²-ge*
at night it is a road, a highway, and at daybreak
šu²-na *he-en-da-an-gal²*
in his hand let it be,

37. *gi(g)-bar-am²* *u³-sa²-dug²-ga-ge* *ki-nad*
at midnight in sweet sleep (upon) his bed
sag-galu-pab-hal-la-ge *he-en-gub-bu-uš* - - - -
at the head of the sufferer let it stand

38. - - - - *tu³-dug-ga-^{d}nin-a-ha-kud-du-ge*
- - - - by the spell pronounced of Nin-aha-kuddu,

39. *nam-šub* *eridu-(KI)-ga-ge*
by the incantation of Eridu,

40. *abzu-eridu-(KI)-ga* *tu³-mah* *na-an-gi²-gi²*
by the Deep of Eridu, let the mighty spell that (the demon) may not return
he-pad
be recited!

41. ^{d}*hendur-sag-ga* *lugir-gal* *maškim-mah-dingir-ri-e-ne-ge*
And may Hendur-sagga the great prince, the exalted watcher of the gods,
sag-ga-na *gub-ba* *gig-en-nun-mu he-a*
at his head standing, keep watch through the night,

42. *gig* *ud-da* ^{d}*utu-ra* *šu²-sig⁴-ga* *ha-ba-ra-an-ga²-ga²*
and by night and day into the kindly hand of the Sun-god deliver him.'

33. *ur-pa-bi*, lit. 'the leg and nose of it'.
35. *-bi*, conjunction, see § 32. *an-bil*: the Akkadian version translates 'in the heat (of the night and day)', but it seems better to understand the phrase in its other meaning of 'covering, protection'.

43. *en*^{2} *eridu-(KI)* *giš-kin*^{2}*-gig-e* *ki-sikil-ta* *mu*^{2}*-a*
Incantation: in Eridu (there is) a black *kiskanu*-tree in a pure place growing,

44. *muš*^{2}*-me-bi* *na*^{2}*za-gin*^{2}*-a* *abzu-ta* *lal-e*
the appearance thereof is (as) lapis-lazuli, on the Deep upborne.

45. *d.en-ki-ge* *gi(n)-gin-a-ta* *eridu-(KI)-ga* *he-gal*^{2} *si-ga-am*^{2}
Enki, in walking there, Eridu with abundance filleth.

46. *ki-dur*^{2}*-a-na* *ki-hilib-am*^{2}
In the foundation thereof is the place of the underworld,

47. *ki-nad-a* *idi-d.nammu-am*^{2}
in the resting-place is the chamber of Nammu.

48. *e*^{2}*-ku*^{3}*-ga-a-ni-ta* *giš-tir* *giš-gig* *lal-e*
In its holy temple (there is) a grove, its shadow casting;
ša(g)^{2}*-bi* *lu*^{2} *nu-mu-un-gin* *tu-tu-de*^{2}
therein no man goeth to enter in.

49. *šag*^{2} *d.utu* *d.ama-ušumgal-an-na-ge*
In (its) midst are the Sun-god, and the sovereign (?) of heaven,

50. *ri-ba-an-na-id-ka-min-a-ta*
in between the river with the two mouths.

51. *d.ka-he-gal,* *d.igi-tur-gal*^{2} - - - - [*eridu-(KI)-ga-ge*]
The gods Ka-hegal, Igi-tur-gal, and - - - - [of Eridu]

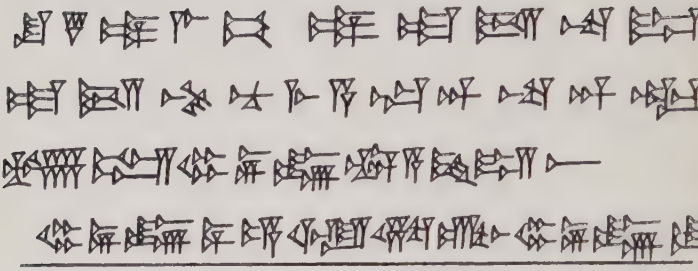
52. *giš-kin*^{2}*-bi* *šu*^{2}*-im-ma-an-hu* *ugu-*[*ba* *nam-šub-abzu-a*
of that *kiskanu*-tree have plucked and over [it the incantation of the Deep
im-ma-an-si^{2}]
have performed,]

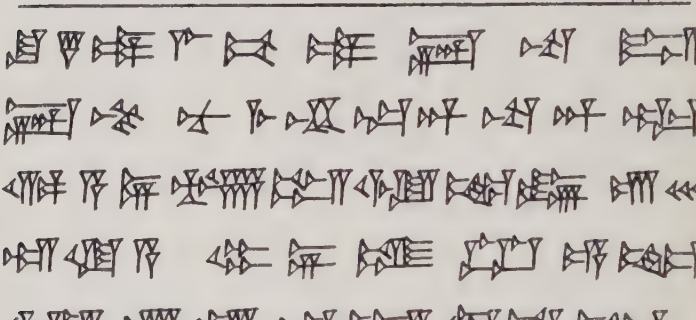
53. *sag-galu-pab-hal-la-ge* *ba-ni-in-gar*
at the head of the tormented man have they set it,

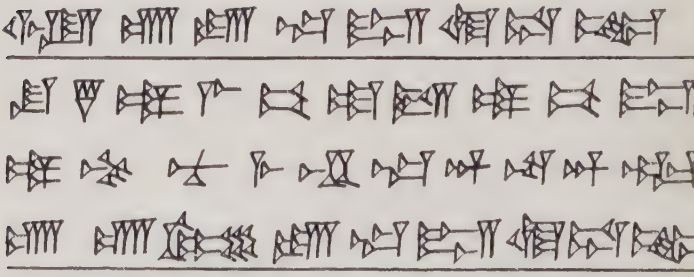
54. *galu-dumu-dingir-ra-na* *ulug-sig*^{4}*-ga* *d.lamma-sig*^{4}*-ga*
that by the man, the son of his god, a kindly spirit, a kindly genius
he-en-su(g)-sug-gi-eš
may stand.

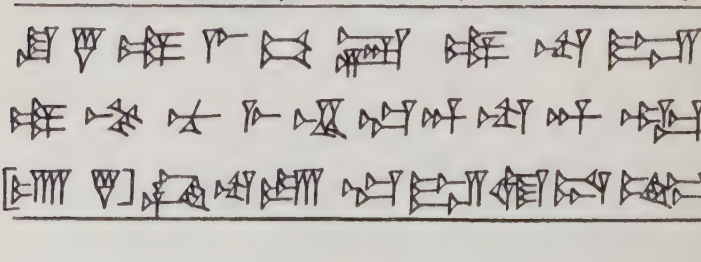
47. *Nammu*, a river-goddess. The 'resting-place' is the ground on which the temple stands.
48. *lal-e*: lit. 'raising (its shade)'.
49. *d.ama - - -ge*: i.e. Tammuz. For this title, see p. 69, l. 31.
50. Presumably a varied expression for 'between the mouths of two rivers'.
51, 52. The restorations are made from the Akkadian translation.
54. *-eš* as the ending of the verbal form, for *-e-ne*, perfect for imperfect, as commonly in this passage.

XXV

A 

B5 

C10 

D 

XXV

1. *tukundi-bi dumu ad-da-na-ra*
If a son to his father

2. *ad-da-mu nu-me-a ba-an-na-an-dug*
'My father thou art not' says,

3. *dubbin-mi-ni-in-kid^{3}-a qar-ra-aš$^{\times 2}$*
he (the father) shall shave him, to the brand

4. *mi-ni-in-du^{2}-e u^{3} ku^{3}-ga-aš$^{\times 2}$ mi-ni-in-si^{2}*
he shall put him, and for silver shall sell him.

---

5. *tukundi-bi dumu ama-na-ra*
If a son to his mother

6. *ama-mu nu-me-en ba-an-na-an-dug*
'My mother thou art not' says,

7. *kiši-a-ni dubbin-u^{3}-ne-in-kid^{2} (?)-eš*
his forehead let them shave,

8. *uru-(KI)-a mi-ni-ib^{2}-nigin-e-ne*
in the city they shall lead him round,

9. *u^{3} e^{2}-ta ba-ra-e^{3}-ne*
and from the house shall expel him.

---

10. *tukundi-bi ad-da dumu-bi-ra*
If a father to his son

11. *dumu-mu nu-me-en ba-an-na-an-dug*
'My son thou art not' says,

12. *e^{2}-ingar-ta ba-ra-e^{3}-ne*
from the house and wall (thereof) they shall expel him.

---

13. *tukundi-bi ama dumu-na-ra*
If a mother to her son

14. *dumu-mu nu-me-en ba-an-na-an-dug*
'My son thou art not' says,

15. *[e^{2}-nig]-gu^{2}-na-ta ba-ra-e^{3}-ne*
from house and furniture they shall expel her.

---

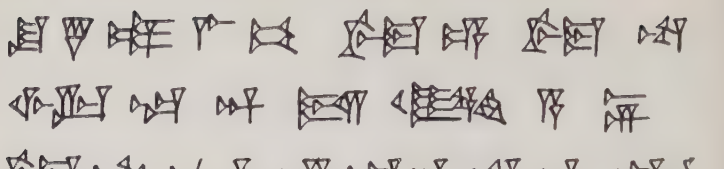
2. *nu-me-a*, *nu-me-en* (l. 6, &c.), see § 42 a.

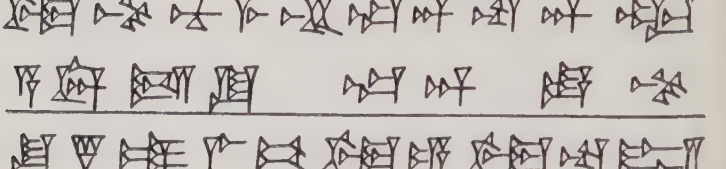
3. *dubbin - - - kid*: the sign *AG* is probably to be read *kid^{3}* here, in view of l. 7, where *kid^{2}* is a phonetic variant.

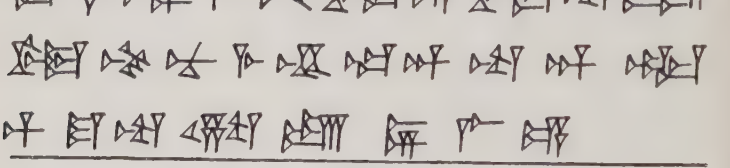
4. *u^{3}*: Akkadian copula, see § 32. *ku^{3}* (*kug*), instead of the full *ku^{3}-babbar*.

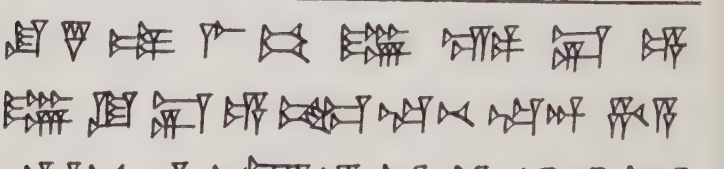
8. i. e. 'they shall expose him to public insult'.

12, 15. There is nothing in the text to show who is to suffer the deprivation, but it is natural to understand it of the parents.

E 

F20 

G 

H 

16. *tukundi-bi* *dam-e* *dam-na*
If a wife to her husband,

17. *hul-ba-an-da-gig²-a-ni*
who is hateful to her,

18. *dam-mu* *nu-me-en* *ba-an-na-an-dug*
'My husband thou art not' says,

19. *id-da-šu³* *ba-an-si²-mu*
into the river she shall be cast.

---

20. *tukundi-bi* *dam-e* *dam-na-ra*
If a husband to his wife

21. *dam-mu* *nu-me-en* *ba-an-na-an-dug*
'My wife thou art not' says,

22. *bar-ma-na-ku³-ta* *i²-lal-e*
one half a mina of silver he shall pay.

---

23. *tukundi-bi* *lu²-sag-ga²-e*
If a nobleman

24. *lu²-hun-ga²-e-de²* *ba-ug²* *ba-an-zah*
having hired a labourer, he (the latter) die, run away,

25. *ugu-bi-an-de-e* *ga(n)²-la-ba-an-dag*
disappear, escape,

26. *u³* *tu-ra-ba-ab-ag* *a²-bi-u(d)-1-kam*
or fall sick, as his hire per day

27. *ban²-še-ta-am²* *an-ag²-ga²*
a *ban* of corn he shall measure out.

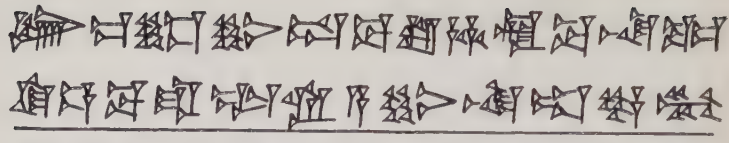
---

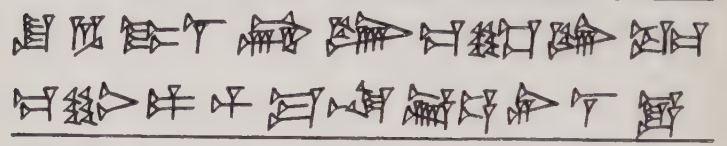
28. *tukundi-bi* *lu²-lu²-ur*
If a man to a man

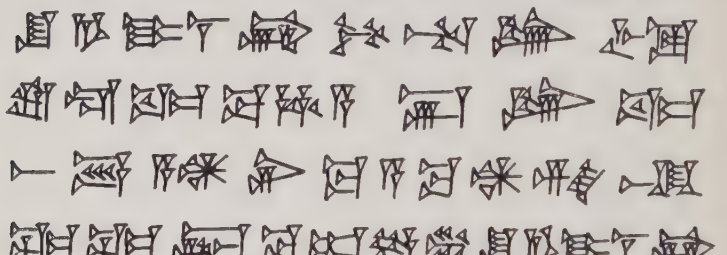
29. *giš-šar* *giš-gub-bu-de²* *kislah* *in-na-an-si²*
as a garden for planting with trees waste land give,

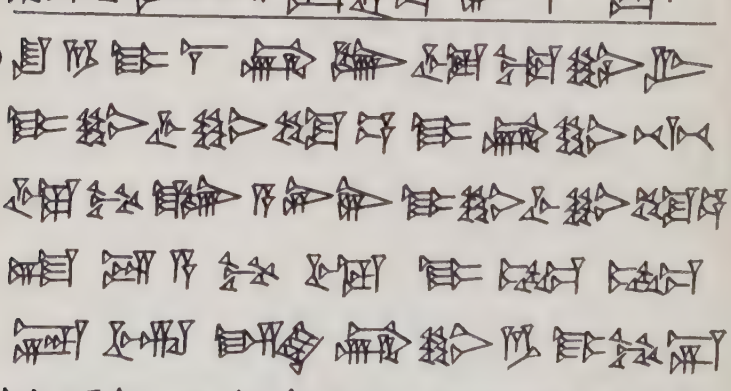
30. *kislah-bi* *giš-šar* *giš-gub-bu-de²* *nu-ni-in-til*
and that waste land he have not finished planting with trees as a garden,

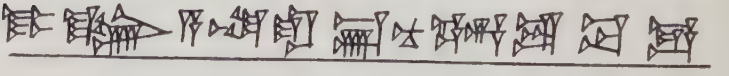
17. Lit. 'her one who is hateful'.
22. *ku³*, see l. 4, above.
27. *ban²*, a Sumerian measure of capacity = 10 *sila*, about 15 pints.
28. *ur*: sign *u³*, which also has the value *ur*, here = *-ra*, § 24. Similarly ll. 35, 40, below.
29. *giš - - - de²*: final infinitive, § 43.



I 

J35 

K40 

45 

31. *lu²* *giš-šar* *in-gub-ba* *ša(g)²-ha-la-ba-na-ka*
(he) who plants the garden, to his share in it

32. *kislah* *ba-ra-al-šub-a* *in-na-ab-si²-mu*
the waste land which had been neglected shall be assigned.

---

33. *tukundi-bi* *lu²* *giš-šar-lu²-ka*
If a man from (another) man's garden

34. *giš* *in-sig³* *bar-ma-na-ku³* *i²-lal-e*
cut timber, one half a mina of silver he shall pay.

---

35. *tukundi-bi* *gim²* *eri* *lu²-ur*
If a female or a male slave from a man

36. *šag²-uru-ka* *ba-zah* *e²-lu²-ka*
in a city run away, and in (another) man's house

37. *aš²-itu-am²* *i²-dur²-a* *ba-an-gi-en*
for one month abide and be confirmed (as his),

38. *sa(g)-sag-gim* *ba-ab-si²mu* *tukundi-bi*
slave for slave shall be given; (but) if

39. *sag-nu-tuk* *XXV-gin³-ku³* *i²-lal-e*
he have no slave, 25 shekels of silver he shall pay.

---

40. *tukundi-bi* *lu²-ur* *dam* *i²-tuk*
If to a man who has a wife

41. *dumu* *in-ši-in-tu-ud* *dumu-bi* *in-ti*
a son she bear him, and that son live,

42. *u³* *gim²* *lugal-a-ni-ir* *dumu* *in-ši-in-tu-ud*
and also a handmaid to her master bear a son,

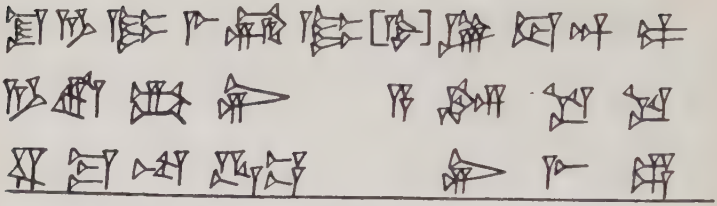
43. *ad-da-a* *gim²* *u³* *dumu-ne-ne*
and (if) the father upon the handmaid and her sons

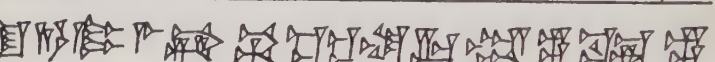
44. *ama-ar-gi²-bi* *in-gar* *dumu-gim²-ge*
their freedom conferred, the son of the handmaid

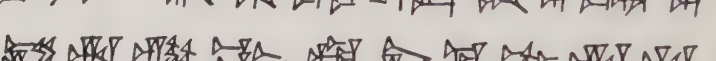
45. *dumu-lugal-a-na-ra* *e²* *nu-un-da-ba-e*
with the son of her master the inheritance shall not divide.

---

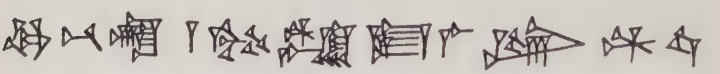
32. *ba-ra-al-šub*: these prefixes would normally form a prohibitive, see §§ 38, 39, 45, and it should perhaps be translated 'that it may not be neglected'.
35. *lu²-ur*: lit. 'to a man', i. e. belonging to a man.
38. *sag*, i. e. 'head', the normal designation of a slave, as a 'head' of cattle.
43. *dumu-ne-ne*, for *dumu-ni-e-ne*, i. e. suffixed pron. + plur. ending.
45. *e²*: lit. 'house', the total estate left by the father.

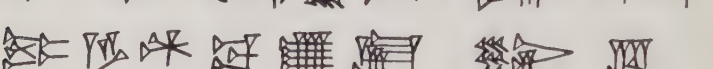
L 

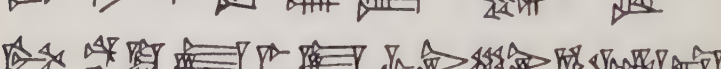
M 

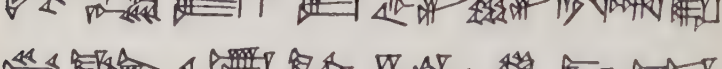
50 

XXVI



5 



9 

46. *tukundi-bi* *dumu-[sal]-lu²* *ba-an-sig³*
If (a man) the daughter of a man smite,

47. *ni(g)-šag²-ga-ni* *a-im-šu(b)-šub*
and the fruit of her womb he cause to fall,

48. *šušana-ma-na-ku³* *i²-lal-e*
one-third of a mina of silver he shall pay.

---

49. *tukundi-bi* *gu(d)-nigin-na* *ur-mah* *e-ku²-e*
If an oxherd (let) a lion devour (his charges),

50. *gab-ri* *nam-lugal-la-ni-šu³* *ib²-ri-ri(?)*
the like unto his master he shall restore.

XXVI

1. *di-til-la* *I gim²-d.en-lil-la²* *lu²-d.utu*
Legal decision: Gim-Enlil (by) Lu-Utu,

2. *dumu-nig-d.ba-u²-ge* *in-kid*
the son of Nig-Bau (was) divorced.

3. *gim²-d.en-lil-la²-ge* *igi-ni-in-ga(r)-ar-ra*
Gim-Enlil brought him before (the court).

4. *mu-lugal* *u-gin³-ku³-am²* *si²-ma-ab*
'In the king's name, 10 shekels of silver give me,

5. *di* *ba-ra-a-da-ab-bi-in* *in-na-an-dug*
or a judgment let them not pronounce', she said.

6. *u-gin³-ku³-ta* *ib²-ta-an-e³-a*
(But that) the ten shekels of silver she had forfeited,

7. *dug-gi-du⁴* *kalam-il²-engar* *nam-erim²-am²*
Duggidu, the farmer's labourer, was witness.

8. *ur - - - -* *maškim* *[ur-d.]lamma* *pa-te-si*
Ur-? president? [Ur]-Lamma, governor.

9. *mu* *ha-ar-ši-(KI)* *mur-hu-ti-(KI)* *ba-hul*
Year when Harshi and Humurti were destroyed.

49. Anacoluthon, owing to the desire to bring the person concerned by the law into the emphatic position. Lit. 'if an ox-herd . . . a lion devour . . . , &c.

50. *nam - - - šu³*, app. used as a prepositional phrase; see § 33, in which case *nam* is strictly a noun. But possibly also a use of abstract for concrete, lit. 'to his proprietary'.

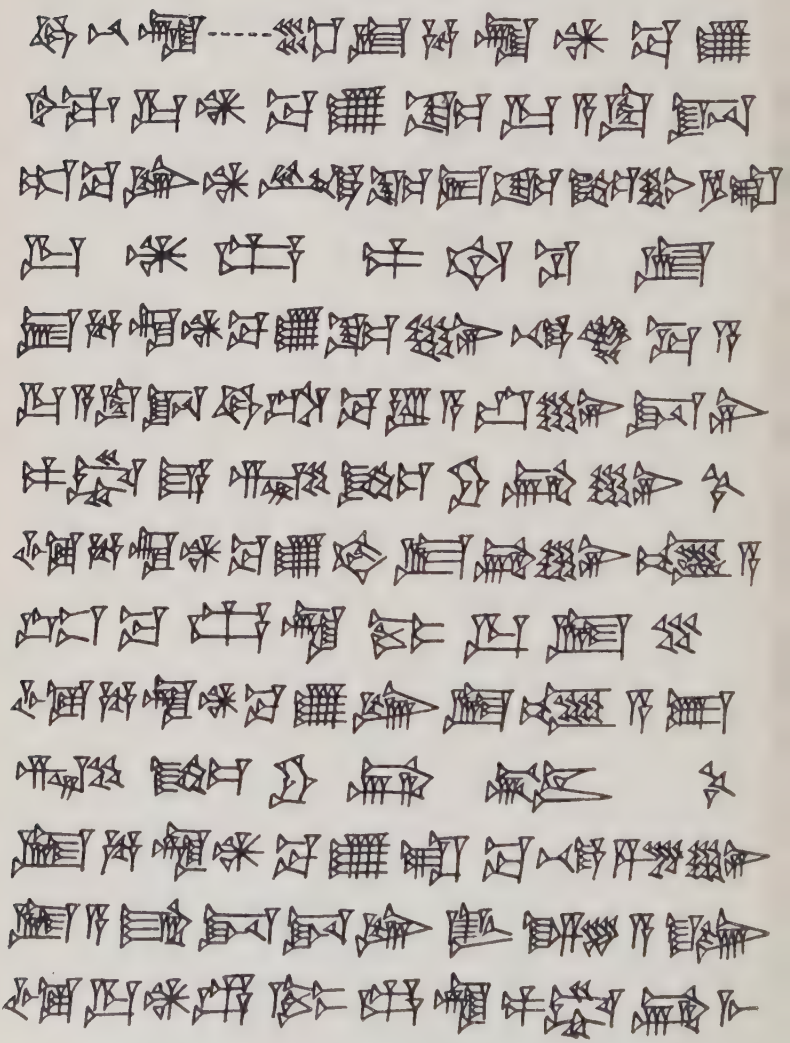
XXVI. 1, 2. The construction is active, not passive, but is turned so as to be more convenient in English.

4. *si-ma-ab*: imperative, § 44 c.

5. *-ab-bi-in*, for *-ab-bi-(e)-ne*, see § 40.

9. *mur-hu* is merely a scribal error for *hu-mur*. The date is in the reign of Shulgi, king of Ur.

XXVII



XXVII

1. *di-til-la - - - - - - sar e²-ha-la-^{d}ba-u²*
Legal decision: (concerning)? *sar* (of land), the house of Hala-Bau,

2. *dam-ur-^{d}ba-u²-ka ur-id-da*
wife of Ur-Bau, Ur-idda,

3. *ab-ba-lu²-^{d}nannar-ka-ge dug-ne-in-gar-ra*
father of Lu-Nannar brought a claim,

4. *ur-^{d}lamma-pa-te-si-ge*
(that) Ur-Lamma, the governor,

5. *e²-ha-la-^{d}ba-u²-ka in-na-si²-ma-a*
the house of Hala-Bau had given to him.

6. *ur-id-da di-ta ba-kid-a*
(But that) Ur-idda by a sentence of the court had been dispossessed,
ri²-in-da-ni
Rindani

7. *maškim-e nam-erim²-bi in-kud*
the president deposed,

8. *u³ ha-la-^{d}ba-u²-kam e²-bi in-šam-a*
and that it was Hala-Bau who bought that house,

9. *ab-ba-kal-la dumu-ur-e²-ninnu*
Abbakalla, son of Ur-Eninnu,

10. *u³ ha-la-^{d}ba-u²-lu²-e²-šam-a-ge*
and Hala-Bau (herself), the purchaser of the house,

11. *nam-erim²-bi ib²-kud*
(both) deposed.

12. *e² ha-la-^{d}ba-u²-ra ba-na-gi-in*
The house to Hala-Bau was confirmed.

13. *e²-a-ga-da-da lu²-kin-gi²-a-lugal*
Ea-gadada the royal messenger

14. *u³ ur-^{d}lamma dumu-kal-la maškim-bi-me*
and Ur-Lamma, son of Kalla, were presidents.

1. *sar*: a Sumerian land-measure, about 36 sq. yards.
7 and 11. Lit. 'its oath swore'.
14. On the plural-ending *-me*, see § 27 (3).

VOCABULARY

[The words enclosed in parentheses are the Akkadian equivalents of the Sumerian words against which they stand.]

A

a, water (*mû*). As verb, to beget, whence partic. *a-a*, begetter, i. e. father (*abu*), cf. also *ab-ba* and *ad-da*.

-a, suffix of ablative case §§ 21, 22; of participles § 42; of infinitive § 43; of imperative § 44.

a^2, arm, side (*idu*), and so strength, work, and hence wages for work. a^2-*zi-da*, right hand, opp. to a^2-*gub*^{2}-*ba*.

nig-a^2*-erim*^{2}, enmity.

a-ab-ba, sea (*tâmtu*).

a^2 - - - ag^2, comp. verb, to send, give command to (*u'uru*). As noun, a^2-ag^2-(ga^2), message (*têrtum*), and so, account, cause.

ab, as subj. prefix of verbs § 38; special use after root to express imperative § 44.

a-ba, adv. and then.

a-ba-(*a*), interrog. pron. masc. and fem. § 17.

esir a-ba-al, a kind of bitumen or asphalt.

ab-ba, father, see under *a*, above.

giš ab-ba, a kind of wood.

abzu, the Deep, name of a watershrine of the god Enki, and, in general, the waters under the earth.

ad, beam, raft (?), made of timber.

a^2-*dam*, creatures, cattle (*nammaššu*).

ad-da, father, old man, see under *a*, above.

ad - - - gi^2-gi^2, comp. verb, to consider, reflect, study (*mitluku*).

a-e, interjection, aye, surely.

ag, to do, make, act (*epêšu*); to celebrate, perform a ceremony; to work, exercise; to bear or wield (a weapon).

nig-ag-(*ag*), deed, work (*epšetu*).

giš - - - *ag*, comp. verb, to listen, hearken, give heed.

ag^2, to love (*ramû*), partic. in the phrase *ki-*ag^2-(ga^2), *ki-an-na-*ag^2, beloved.

to send, order, see a^2 - - - ag^2, above.

to measure out (*madâdu*).

aga, *a-gi*, crown, tiara (*agû*).

a^2-*gal*, adv. mightily.

agrig, minister; one sent or appointed (*abarakku*).

a²-gur, endued with strength, see under *gur*, below.

a²-gu²-zi-ga, morning, daybreak (*šéru*).

al, sound (?), in *al - - - gar*, comp. verb, to make a sound, lament.

As subj. prefix § 38; sometimes reflexive or passive § 39.

alan, statue (*ṣalmu*).

am, wild ox (*rîmu*); metaph. leader, lord.

am², form of the verb 'to be'; its use with participles and as an assertive element § 42 (*a*).

ama, mother (*ummu*). *ama-ušumgal-an-na*, sovereign (?) of heaven, as title of gods; *ama-ir²-ge*, 'mother of weeping', i.e. a mourning woman at a funeral.

ama-ar-gi², freedom (from slavery) (*andurâru*).

a-ma(ma³)-ru, storm, deluge (*abûbu*).

amaš, fold, cattle-pen (*supûru*).

ambar, marsh, swamp (*apparu*).

an, high (*šaqû*). As noun, heaven (*šamû*); *e²-an-na*, 'house of heaven', the temple of Erech. *an-zag-šu³*, to the end of heaven, see *zag*.

As proper name, *an* is Anu, the god of heaven.

an-na, on high, over (*eliš*); *an-šu³*, upwards.

As subj. prefix of verbs, see § 38.

-a-na, *-a-ni*, *-a-ne-ne*, suffixed 3rd pers. pronouns, see § 13.

a-na-(am²), interrog. pron. what? (*mînu*).

a-nag, libation, drink (*mašṭîtu*).

a²-nam-gal², hostile.

an-bil, covering, protection (*muṣlalu*); heat, (*qararu*).

anšu, ass (*imêru*). *anšu nitah*, *anšu šul*, he-ass. *maš² anšu²*, cattle (*bûlum*).

(giš)apin, a wooden contrivance used in agriculture; housing, foundation, settling in the ground.

ar², glory, renown (*tanittum*).

ara, to grind corn (*tênu*).

a-ra², going, path (*tallaktu*). For its use in multiplication, see § 34.

asar, strong, powerful; chiefly in *d.asar-lu²-dug²*, a name of Marduk.

kuš a²-si, a kind of thong, used as a whip.

asilal, joy, gladness (*rîšâtu*).

aš², one, one alone (*ištên*, *edu*), § 34. Esp. in phr. *aš²-am²*, *aš²-a-ni*, *aš-ni-ne*, by himself, by themselves, solitary (*ediššîšu(nu)*).

aš³, six § 34.

a-šag², land, field (*eqlum*).

aš-bal, curse, ban (*arratum*).

aš-bar, see *eš-bar*.

a²-zi(g), bad, wicked, hostile (*ṣênu*). *nig-a²-zi-(ga)*, wickedness, enmity; *a²-zi-šu³*, in a hostile manner, with hostile intent.

B

ba, to divide, portion out, and so, to give a share, to reward (*qâšu*); hence noun, *nig-ba*, present, reward (*qîštu*).

To tear in pieces, dissolve,

do away (*našâru*), said of the effect of incantations upon spells and curses.

-ba, suffixed pers. pron. 3rd sing. indir. § 13. demonstrative § 15; as subj. prefix of verbs § 38; reflexive or passive § 39.

ba-ab, *ba-an-*, subj. prefixes of verb § 38.

bad, to be far away; to go far away, escape; to open (*pitû*).

bad^2, high, generally used as noun, 'the high (building)', i.e. wall of a city, fortress (*dûru*).

bal, *ba-al*, to excavate, dig out (*hirû*), also to hew, cleave; hence, to make, fashion laboriously.

To break through, transgress, and especially to break with any one, become hostile (*nabalkutu*). Noun, *ki-bal*, hostile land (*mât nabalkatti*).

To cross a river, and hence, in general, *šu*^{2} - - - *bal*, or *bal* alone, to change, alter.

Nouns, *bal*, reign, year of a king's reign; *giš bal*, gen. axe (*pilaqqu*), but used of any staff or stick, partic. a spindle.

balag, drum, timbrel, or possibly lyre (?); in any case a musical instrument used to accompany the chants of the *gala*, or psalmist.

giš ban, bow (*qaštu*).

ban^2, a measure of capacity = 10 *sila*, or about 15 pints.

banda, small, weak (*šerru*, *ṣihru*). But from the notion of 'youth' the word developed also the opposite meaning of strong (*ikdu*), be strong, which is its usual sense.

bar, to open, and so (often as comp. verb *igi* - - - *bar*), to open the eye, see, look upon (*naplusu*, *naṭâlu*).

As noun *bar*, side (*ahâtu*), hence the phrr. *bar-šu*^{3}, to the side, apart, and *bar* - - - *ka*, besides, in addition to. *bar*, a half, see § 34.

bar^2, to shine, be bright, to break (of the day); adj. white. Redupl. form *babbar*, bright, one of the names of the Sun-God. *kubabbar* (written *KU*^{3}.*UD*), silver (*kaspu*).

bar^3, *bara*, seat or shrine of a god, royal chamber, dwelling (*parakku*).

ba-ra-, verb prefix of negative, generally with prohibitive force, see § 45.

bi, to speak, proclaim (*qabû*).

-bi, suffixed pers. pron. 3rd sing. direct, *-bi-ne-*(*ne*), plur. of same § 13; demonstrative pron. § 15.

bu, to tear, cut off (*baqâmu*).

bul, *bu*(*l*)*-bul*, to waver, wander, causat. make to wander, carry along or away (of a ship before the winds).

bur, hole, opening (phonetic writing for *bur*^{3}).

bur^2, to loosen, open, to interpret or reveal a dream; hence noun

ka-bur^2, an opening in the wall, window.

bur^{2}*-na*, adj. humble, fearful; *nam-bur*^{2}*-na*, humility.

bur^{3}, to make a hole; as noun, hole, opening (*šuplu*), cf. *ka-bur*^{2}, above.

^{id}*buranun*, the river Euphrates (*purattu*).

D

da, side, arm (*idu*); *da-bi*, (by) its side.

da, suffix of ablat. case in nouns §§ 21, 22; suffix forming participles § 42; infinitives § 43; adverbial infix in verbs § 46.

da^{2}, variant of *da* as verbal infix.

dag in *gan*^{2}*-la - - - dag*, to escape (*rapâdu*).

dagal, to widen (*ruppušu*), also noun, and esp. adj. wide. Written *da-ma-al* in *eme-sal*, see § 48.

dal, to remove; be far away (*nisû*).

dam, husband, or wife, gender not distinguished (*mutu*; *aššatu*).

dam-ha-ra, battle (from the Akkad. *tamharu*).

dam-qar, agent, middle-man, banker (from the Akkad. *tamqaru*).

dar, variegated, speckled (*burrumu*). Esp. the name of a kind of bird.

de, to pour out (*šapâku*)

gu^{3} *- - - de*, lit. to pour out a voice, i. e. to speak, utter words (*nabû*, *nagâgu*).

de^{2}, suffix of participles § 42; of infinitive § 43; prefix of optat.-emphat. in *eme-sal*, § 41.

di, to go, walk (*alâku*).

di, lawsuit, judgement (*dînu*). *di-til-la*, legal decision, verdict. *di-kud*, judge (*daianu*); as verb, to judge.

dib, *dib*^{2}, to seize, capture (*sabâtu*).

dim, to make fast, and so, a bond or rope (*riksu*).

dim^{2}, a pillar (?), (*makûtu*).

dim^{3}, to build, make (*banû*, *epešu*). Partic. *dim*^{3}*-ma*, esp. in the sense of 'skilful at work', said of a spinning woman.

dingir, god (*ilû*), plur. *dingir-ri-(e)ne*. Written *dim*^{2}*-me-ir* in *eme-sal*, § 48. Abstract, *nam-dingir*, god-head (*ilûtu*).

dirig, to fill up, magnify; be over-full (*atâru*). Mostly as adj. exceeding great.

du^{2}, to make, build, (*banû*, *epešu*); hence, to strengthen, support. *du*^{2}*-a-bi*, all of it, of them (*kalû*).

du^{3}, to loose, open (*patâru*); *igi - - - du*^{3}, comp. verb, to open the eye, see. Also, to make bricks (*labânu*).

du^{4}, be beautiful (*asâmu*), and so, be abundant, luxurious.

nig-du^{4}, seemliness, whatever is beautiful.

Also, to cast down, swoop upon (*nakâpu*).

šu^{2} *- - - du*^{4}, comp. verb, to complete, carry out.

du^{5}, see *dul*.

dub^{2}, to pour out, heap up (*ša-*

páku, *tabáku*). As noun, a clay tablet, and *dub-sar*, writer on a tablet, scribe.

dubbin - - - kid, comp. verb, shave (the forelock) in order to mark as a slave (*gullubu*). The reading of the second sign, *AG*, is uncertain and should perhaps be *ša*^{2}.

dug, to speak (*qabú*). As noun, word, command.

dug - - - gar, comp. verb, to make a claim.

dug^2, to be good; to content, please. Chiefly as adj. good (*ṭábu*). Written *ze-ib*, *ze-ba* in *eme-sal*, § 48. Abstr. *nam-dug*^{2}, goodness.

dugud, heavy, violent, partic. as epithet of winds. The divine *im-dugud* bird was the attendant of the god Ningirsu.

duk, vessel, pot (*karpatu*). Used as determinative § 8.

dul, *du*^{5}, *du*^{4}*-ul*, to cover, overwhelm (*katámu*); also to clothe. As noun, place covered in, chamber, esp. the shrine called *du*^{5}*-ku*^{3}.

dumu, child, gen. son (*máru*), opp. to *dumu-sal*, daughter.

dun, a kind of animal, prob. a species of ox.

dur, bond, connexion (*riksu*); hence, whole, all (*napharum*).

dur^2, to sit, dwell, abide (*ašábu*); also causat. to set down.

ki-dur^2, dwelling-place, seat.

dur^2*-ru-na* = *durun*, below.

du-ri^2, *du-ru*, in phr. *du-ri*^{2}*-šu*^{3}, for ever. From the Akkad. *dáru*.

durun, frequentative of *dur*^{2}, above; to dwell or settle in multitudes.

gi dusu, a pad worn to support the basket for carrying burdens on the head (*dupšikku*).

E

e, to water, but chiefly as noun, ditch, watercourse (*iku*).

As suffix of dir. cases in nouns §§ 21, 22; of impf. tense § 40; of partic. and infin. §§ 42, 43; infix in verbs § 40; subj. prefix § 38.

e^2, house, temple; *e*^{2}*-gal*, great house, palace.

e^3, i.e. *e*(*d*), to rise, go up, go out (*aṣú*); to be deprived of, forfeit.

Causat. to cause to go, cast out.

edin, field, plain, territory (*séru*).

egir, hinder part (*arkátu*). As adj. latter; *egir-bi* or *egir*, adv., afterwards.

ehi, offshoot, nursling.

e-ium, *i-lum*, exalted, powerful (*kabtu*).

en, lord (*bélu*); adj. noble; abstr. *nam-en*, lordship (*bélútu*).

en, *e-en*, until (*adj.*); as interject. *e-en*, till when? how long?

en^2, incantation (*šiptu*).

e-ne, *e-ne-ne-*(*ne*), forms of 3rd pers. indep. pronouns § 12.

-(*e*)*-ne*, plur. suffix of nouns § 27; 3rd plur. impf. of verbs § 40.

engar, irrigator, farmer; metaph. nourisher, patron (*ikkaru*).

en-nun, to watch (*maṣáru*); watchman; watch (*maṣṣartu*).
^{giš}*e-ra-lum*, a kind of wood.
eri, slave (*ardu*).
erim, man, servant, soldier (*ṣábu*); army.
erim^2, hostile, an enemy (*aibu*). *nig-erim*^{2}, *nig-a-erim*^{2}, hostility, evil thing. *nam-erim*^{2}, spell, oath (*manûtu*); sworn evidence in law-courts, hence *nam-erim*^{2} - - - *kud*, to take an oath, depose.
^{giš}*erin*, cedar-wood.
esi, hard, used of stone (diorite), and of *ušû* wood, perhaps ebony.
esir, bitumen, asphalt (*iṭṭû*).
eš, three, § 34. Ending of 3rd plur. perf. tense in verbs, § 40.
eš^2, house, abode (*bîtu*).
eš-bar, decision, decree, sentence (*purussu*).

G

ga, milk (*šizbu*). Prefix of opt.-emph. 1st sing. § 41.
ga^2, to place, set down upon; to make, restore, set in order (*šakânu*).
ab, breast (*irtu*); *gab-ri*, lit. 'going to meet', hence opponent, rival, also exemplar, original, and hence, the like, equivalent. *gab-ri-a-ni*, against him; *gab-šu*^{2}-*gar*, rival.
gal, be great, as adj. great (*rabû*). *nam-gal*, greatness; *gal-bi* or *gal-li-eš*, adv. greatly.
gal^2, to be, exist (*bašû*); written *ma-al* in *eme-sal*, § 48.
gala, psalmist, a chanting priest (*kalû*).
galu, man, mankind (*amêlu*, *amêlûtu*).
gam, to bow, bend down, crouch (*qadadu*).
gan^2, parcel of land, field, territory (*eqlu*). *gan*^{2}-*ga*, hill (?). *gan*^{2}-*id*, lit. 'river land', i.e. valley.
gan^2-*la* - - - *dag*, see *dag*.
ganam, ewe (*immirtum*).
gar, to do, make, establish (*šakânu*), esp. *ki* - - - *gar*, to place. Also, to deliver (into hand of). *nig-gar*, goods, property. *GAR.DU*, a measure of length, about 6 mètres.
gašan, queen (*šarratu*). *ga-ša-an* in *eme-sal*.
gaz, to slay, sacrifice (*dâku*).
geš, sixty. *geš-u*, six hundred, § 34.
gešṭu (also written *PI* or contr. to *GIŠ*), ear, and thus, sense, understanding (*uznu*). As verb, to hear, understand (*šemû*), cf. *giš* - - - *ag*, to hearken.
gi, reed (*qanû*); as determ. § 8. *gi-dub*^{2}-*ba*, reed for tablets, i.e. scribe's stilus. *gi-unu* (phon. writing for *gig-unu*), dark dwelling, prob. an underground chamber.
gi^2(-*gi*^{2}), to turn back (*târu*), restore; to answer, so to converse (often *šu*^{2} - - - *gi*^{2} *gi*^{2}), and to gainsay; to avert a plague, recover.
gibil, new (*eššu*).
gid, to be long, far (*arâku*); as adj. long, distant.

gid^2, to roam at large (of wild ass).

gidru, sceptre, staff (*ḫaṭṭu*).

gig, night (*mûšu*); as adj. black, dark (*ṣalmu*).

gig-bar, half- i.e. midnight; *gi(g)-unu*, dark dwelling, perh. overshadowed by trees. *sag-gig-(ga)*, the black-headed, i.e. mankind.

gig^2, sick, difficult (*marṣu*). *sag-gig*^{2}, *igi-gig*^{2}, headache, eye-disease.

gig^2*-bi*, adv. with difficulty.

giš^{gigir}, chariot, wagon (*narkabtu*).

gil-sa, treasure (*šukuttu*), and as adj. treasured.

gim, suffix of sembl. case of nouns, §§ 21, 26.

gim^2, maid, slave-girl (*amtu*).

gin, to go (*alâku*); *zag - - - gin*, to go by the side (of).

gin^3, shekel, a weight.

gi-na (also *gi-en*, *gi-in*), to be or make firm, fixed, unalterable (*kânu*); as adj. firm, secure. *nig-gi-na*, faithfulness, truth.

gir, to flash, stab; as noun, dagger (*paṭru*), also scorpion (*zuqaqipu*); as adj. stinging. *nim-gir*, what flashes on high, i.e. lightning.

gir^2, foot (*šêpu*), way; also, strength (*emûqu*), and hence body, limbs. *gir*^{2} *- - - gub*, to stay the foot, wait.

giš, wood, determinative before wooden objects of every kind, § 8.

giš - - - du^2, comp. verb, to reach, attain (?).

giš - - - gub, comp. verb, to plant trees (*zaqapu*).

giš-gig, shadow (*ṣillu*).

giš-har, outline, form, plan, both material and figurative (*uṣurtu*).

giš-kin^2, the *kiskanu*-tree.

giš-šar, garden (*kirî*).

giš-šir, light (*nûru*).

giš - - - tuk, comp. verb, to hear, have understanding (*šemû*).

giš-u^3*-šub*, mould for making bricks (*nalbantu*).

giš-zi, wall (*igaru*).

gu, thread, strand of wool.

gu^2, neck (*kišâdu*); bank of river, shore. Also whole, store, collection, whence *nig-gu*^{2}*-na*, household stuff (*unûtu*).

gu^2 *- - - gar*, bend the neck, submit (*qadadu*); causat. make to bow, subdue. *gu*^{2} *- - - lal*, to advance, enter in; *gu*^{2} *- - - si*, to bring together.

gu^3, sound, voice (*rigmu*); as verb, *gu*^{3} or *gu*^{3} *- - - de*, to speak, call, proclaim (*šasû*, *nagâgu*).

gub, to stand (*nazâzu*), be firm; be set over; to plant (trees), see *giš - - - gub*.

ki-gub, standing place, situation (*manzazu*).

gub^2, left, left side (*šumêlu*).

gud, bull, ox (*alpu*).

gug, to tread (*kabâsu*).

gul, to destroy (*abâtu*).

gu-la, great, mighty (*rabû*); as verb, to be or make great.

gur, to run about; also *šu*^{2} *- - - gu(r)-gur*, to go hither and thither, reel about (*nagarruru*).

gur (or *gur*^{2,4}), to be endowed with (*našû*), esp. *a*^{2} - - - *gur*. As adj. *gur* or *gu(r)-gur*, huge, mighty (*kabtu*).

gur^{2}, to raise, exalt (*našû*); *gur*^{2}-*gur*^{2}, huge, var. writing of above.

gur^{3}, to sever (*kasâmu*); so, to be parted, delivered of.

gur^{4}, to be endowed with, variant of *gur*.

guru, a large measure of grain (*karû*).

guruš, man (*edlu*).

guškin, gold (*hurâṣu*).

giš gu-za, seat, throne (*kussû*).

H

ha, fish (*nûnu*). As determ. following the noun § 8; prefix of optat.-emph. § 41.

gi ha-an, a kind of reed or stalk.

ha-la, share, portion (*zittu*).

ha-lam, to destroy (*halâqu*).

giš ha-lu-ub, a kind of tree, prob. willow or poplar.

har, to outline, surround, sometimes as comp. verb. *giš- - - har*, to outline, shape, form. As noun, *giš-har*, outline, plan, and metaph. plan, design (*uṣurtu*). *ki - - - har*, to delimit, mark out. *har*, noun, a ring (*šemîru*), and so fetter. Hence also *har*, to limit, to decrease, as in *gu*^{3}*-har-ra*, a low, still voice.

har, usury, interest (*hubullu*). *lu*^{2}*har-ra*, usurer.

har-ra-an, road, path, the Akkad. *harrânu*.

har-sag, mountain, hill (*šadû*).

na^{2}*ha-u-na*, a kind of stone.

he-, prefix of optat.-emph. § 41. *-he - - - -he*, either . . . or, § 32.

he-gal^{2}, plenty, abundance (*nuhšu*); shortened occasionally to *he* alone.

hilib, underworld.

hu-, prefix of optat.-emph. § 41.

hul, to destroy, ruin (*abâtu*). *hul-gal*^{2}, noun and adj. wickedness; destroying, evil. *hul - - - gig*^{2}, to be hateful; as noun, a sore plague.

hul^{2}, to rejoice; noun, joy, gladness (*hidûtum*); adj. joyous; *hul*^{2}*-la-bi*, adv. joyfully.

hu-luh, to terrify, be terrified, tremble (*galâdu*).

hun-(*ga*^{2}) to repose, set at rest, appease (*nâhu*).
To hire a slave, &c. (*agâru*).
To lift, carry away (*našû*).

hu-ub - - - sar, to race, run wild (*lasâmu*).

I

i, to exalt, be exalted (*nâdu*). Also as comp. verb, *me-ur - - - i*.

i^{2}, oil, fat (*šamnu*). As subj. prefix of verbs § 38. Note phonetic writing *i*^{2}*-bil-la* for *ibila* (*TUR.US*), son, hence sonship, inheritance.

ia^{2}, five, § 34.

ib^{2}, subj. prefix of verbs § 38.

id, river, canal (*nâru*). As determinative § 8.

id·*idigna*, the river Tigris (*idiqlat*).

idi, *itima*, chamber, shrine (*kiṣṣu*).

ig, door (*daltu*); *ig - - - kid*, to remove the door, i.e. to open (*pitú*).

igi, eye. As prepos. before, upon. *igi-gal*^{2}, wisdom (*hasísu*) and as adj. wise. *igi-nim*, upper, opp. to *sig-ta*. *igi - - - bar*, *igi - - - du*^{3}, *igi - - - gar*, *igi - - - si*^{2}, all synonyms for 'to see'. *igi - - - gar*, also, to set before, produce in court.

il^2, to lift, raise (*našú*). *šu*^{2} *- - - il*^{2}, to bring in.

ilimmu, nine, § 34.

illu, high water, flood (*mílu*).

i-lu, to cry aloud, shriek (*ṣarâhu*). *i-lu - - - bi*, to utter lamentation.

im, wind, storm (*šâru*). *im-dir*, cloud, mist; *im-dugud*, *im-hul*, hurricane, destroying wind; *im-ri-a*, rushing wind.

Also, clay (*ṭîṭu*), whence *im-ba*(*r*)^2-*bar*^{2}, gypsum, and *im-ba*, obstacle (?) of clay, dam.

For *im* as subj. prefix, see § 38.

imin, seven, § 34. Especially of the 'Seven Evil Ones'.

ingar, wall surrounding a house (*lânu*).

inim, word (*amâtu*). *inim-kešda*, binding word, spell; *inim-inim-ma*, incantation. Written *e-ne-em* in *eme-sal*, § 48.

in-nu-ri, stubble (*iltu*).

ir, savour (*erîšu*).

ir^2, tear, and so weeping, lament (*dimtu*).

išib, a kind of priest (*ramku*).

itu, month (*arhu*).

izi, fire (*išâtu*). *izi - - - lal*, comp. verb, to purify by fire; *izi - - - si*^{2}, comp. verb, to give to the fire, burn.

izkim, thing seen, sign, omen; also, charm against something, help, remedy.

K

ka, mouth, face (*pû*). *ka-bur*, window; *ka-gar*, thought, doom (*egirru*).

ka^2, gate (*bâbu*).

ka-al-ka (uncert. reading), brick-stamp (?).

ka-kešda, king (*šarru*).

kalam, land (*mâtu*), esp. of the land of Sumer as distinguished from *kur*^{2}, foreign countries. *kalam-il*^{2}, name of a vocation, probably labourer, navvy. Written *ka-na-ag*^{2}-(*ga*^{2}) in *eme-sal*, § 48.

kal-ga, strong (*dannu*).

kar, quay, wharf, wall, dike (*kâru*).

As verb, to take away, ravish; also, to take oneself away, flee.

gan^2-*ka*(*r*)-*kar*, the stolen field.

kar-lil, temple woman, servant of Ishtar (*harimtu*).

kaskal, road, journey (*harrânu*).

keš(*da*), to bind (*rakâsu*); to bar a road.

ki, place (*ašru*). *ki - - - gar*, to put in a place, found; *ki*

- - - *har*, to mark out; *ki* - - - *tum*^{2}, bring to earth, bury; *ki* - - - *ta*, as preposition, from, § 33.

ki-ag^2, to love (*rámu*). Most common as adj. *ki-ag*^{2}-(*ga*^{2}), beloved.

ki-a-nag, place for making libations.

ki-bal, hostile place, i.e. enemy's land, see under *bal*, above.

kid, cut off, remove (*qarașu*); to divorce; to dispossess of property; to detach (troops). For *ig* - - - *kid*, see under *ig*, above.

Also, to enclose (*kalú*).

ki-dur^2, dwelling-place (*šubtu*).

ki-en-gi, the land of Sumer.

ki-gub, standing place, foundation (*manzazu*).

ki-izi, fire-place.

kilib, all, the whole of (*napharu*).

ki-mah, cemetery.

kin, to send, order (*šapáru*); to fetch, seek, search out. As noun, an order, and so a task to be performed, then, concr. the work itself, said e.g. of a completed statue, or the work of maidens (spinning).

lu^2*kin-gi*^{2}-*a*, messenger (*már šipri*).

kin^2, see *giš-kin*^{2}.

ki-nad, resting-place, chamber (*maialu*).

kinda, to shave (*gallabu*). *ki-kinda*, place that is shaved, brow (?).

ki-in-dar, cleft in the earth, chasm (*nigissu*).

kingusila, five-sixths, § 34.

kin-sig, meal, fare (*naptanu*).

ki-sikil, maiden, young woman (*ardatu*).

kislah, uncultivated land, waste place (*nidûtu*).

ki-sur-ra, boundary.

ki-šar^2-*ra*, the whole, the world (*kiššatu*).

kiši, forehead, fore-lock (*muttatu*).

na^2*kišib*, seal (*kunukku*).

ki-ur^3, foundation, site; hence, thing founded, city (*duruššu*).

ki-uš, step (*kibsu*).

ku, to throw (*nadû*); to be thrown, fall. As noun, a measure of length, lit. a 'cord' (*ašlu*) = 10 *GAR.DU*.

ku^2, to eat (*akalu*); cause to eat, feed.

ku^3, bright, clean, pure (*ellu*). *ku*^{3}-*zu*, wise (*enqu*), and *nam-ku*^{3}-*zu*, wisdom, see under *zu*. *ku*^{3}-(*babbar*), silver (*kaspu*).

kud, to levy tax, take tribute (*makásu*). As noun, tribute, levy.

nam-erim^2 - - - *kud*, comp. verb, to take an oath, depose.

ku-li, friend, comrade (*ibru*).

kur, to be other, different, hostile; to change, alter (*šanú*, *nakáru*). Abstr. noun *nig-nu-kur-ru*, absence of change, stability.

kur^2, land, mountain (*šadû*). See under *ki-en-gi*, above.

kur^2-*gar-ra*, a kind of priest, prob. eunuch.

kuš, skin (*mašku*), or, body (*zumru*), and so fig. heart

Used as determin. before leathern objects, § 8.

L

la (*la-la*, *lal*), fullness, pride (*lalú*).
la used as negative, see § 45.
lagab, block (of stone, &c.).
lah, to let go, set free.
lal, *la*^{2}, to raise, bear; to weigh out, pay (*šaqálu*); to yoke in a wagon (*sarádu*). *giš - - - lal*, to raise arms, fight, bring a charge into court; *gu*^{2} *- - - lal*^{2}, to advance, enter in. Noun *giš lal*, canopy, couch *zirtu*).
d.lamma, protecting spirit, genius (*lamassu*).
ligir, prince, ruler (*nâgiru*).
li-tar, *li - - - tar*, care for, look after (*paqádu*); also, to give judgement.
lil, wind, storm (*zaqíqu*).
limmu, four, § 34.
li-um, tablet (*li'ú*).
lu^2, man (*amélu*); *lu*^{2} + *ug*^{2}, corpse. Written *mu-lu* in *eme-sal*, § 48. For uses of *lu*^{2} as determ. see § 8; relat. pron. § 16; indef. pron. § 18.
lugal, king (*šarru*); master (of property). *nam-lugal-(la)*, royalty (*šarrûtu*).
lul, to lie, deceive; as noun, liar, or, a lie.

M

ma^2*-e*, *ma*^{2}, I, indep. pers. pron. 1st sing. § 12. *-ma*^{2}, suffixed pers. pron. 1st sing. indir. § 13.
giš ma^3, ship (*elippu*).
ma-al, written in *eme-sal* for *gal*^{2}, q.v.
ma-da, land, country (*mâtu*).
mah, high, exalted (*širu*); as verb, to be or make great.
malba, price (*mahiru*).
ma-mu-(da), dream (*šuttu*).
maš, omen, lot.
maš^2, offspring, produce, esp. of goats and oxen; cattle, in general (*búlu*); usually in *maš*^{2}*-anšu*.
maškim, one who lies in wait (*rabiṣu*), watcher, name of a kind of devils. Also superintendent, a legal officer presiding over the courts.
maš-tab-ba, twin (*tu'âmu*).
me, command; also, shrine (*parṣu*).
me, *me-a*, *me-a-bi*, adv., where? when?
-me, suffix, pers. pron. 1st plur. § 13.
me, to be, § 42.
me^2, battle (*tahazu*).
me-en-de-en, *me-en-ze-en*, indep. pers. pron. 1st and 2nd plur. § 12. See also § 42 a.
me-lam^2, splendour, esp. terrifying splendour (*melammu*).
men, see § 42 a. Also suffix, pers. pron. 1st plur. § 13.
me-ur - - - i, comp. verb, to exalt, glorify (*nádu*).
mi^2 *- - - dug*, comp. verb, to take care of, have charge of.
min, two, § 34. *min-tab-ba*, double.

mu, verb, to name, call (*zakâru*); as noun, name (*šumu*); often in the sense of son, offspring. *mu-sar*, writing of the name, inscription. Also *mu*, year (*šattu*). For use as suffix. pers. pron. 1st sing., see § 13; subj. prefix of verbs, § 38.

mu^2, to appear; causat. to make appear, create; grow (*aṣû*).

mud^2, blood (*dâmu*).

mul, star (*kakkabu*); *uru*^{2} - - - *mul*, to engrave, inscribe.

mu-lu, written in *eme-sal* for *lu*^{2}, q.v. Interrog. pron. § 17; indefinite § 18.

muš, serpent, dragon (*ṣîru*). *muš-gir*, stinging serpent.

muš^2*-me*, appearance, face (*zîmu*).

mušen, bird (*iṣṣûru*); as determin. generally after the noun, § 8.

mu-ud-na, husband (*hâiru*).

N

na, used for *na*^{2}, stone, esp. stone bearing inscription, stele, sometimes written *na-DU*^{2}(i.e. *ru*)*-a*. *na* - - - *ri* or *na-ri* - - - *ga*(*r*), comp. verb, to purify or be pure; *na-ri-ga*, adj. pure. *na*, prohibitive, § 45; infixed pron. indir. § 46.

na^2, stone (*abnu*); as determin. before kinds of stones and stone objects, § 8. *na*^{2}*-im*, stone of the storm, i. e. hailstone.

nad, to lie, repose (*ṣalâlu*, *rabâṣu*). *giš nad*, couch (*iršu*); *ki-nad*, see under *ki*, above.

nag, to drink (*šatû*); to water. *a-nag*, pouring out of water, libation.

nagar, carpenter, craftsman.

nagga (written *AN.NA*), lead (*anaku*).

nam, fate (*šîmtu*); written *na-am*, *na-ma* in *eme-sal*.

nam - - - *tar*, comp. verb, to decide the destiny (of).

nam, prefix forming abstr. nouns § 19; see second part of the word in every case. As prohibitive § 45.

na-ma-su, widow.

ne, demonstr. pron. § 15; subj. prefix of verbs § 38; (*-e*)*-ne*, plur. ending of nouns § 27, and of 3rd plur. impf. in verbs § 40; pronom. infix § 46.

ne-ha, peaceful, secure, from Akkad. *náhu*.

ner, strength (*emûqu*), and so, forces, host.

ni, suffix, pers. pron. 3rd sing. § 13; pronom. infix in verbs § 46.

ni^2, fear, reverence (*puluhtu*); adv. *ni*^{2}*-te*, majestically. *ni*^{2}*-te-na*, *ni*^{2}- - - *gal*^{2}, to reverence; *ni*^{2}*-te-ga*^{2}, adj. reverent.

ni^2, *ni*^{2}*-te-a*, self, oneself (*ramânu*), reflex. pron. § 14.

ni^2*-dub*, to be safe, secure (*pašâhu*); partic. *ni*^{2}*-dub-bu-da*, making secure. *ni*^{2}*-dub-bu*, security (*aburru*).

nig, thing, possession, treasure (*bušu*). As prefix forming abstr. nouns § 19: relat. pron. § 16; neuter indef. pron. § 18.

nig-gu^2*-na*, furniture, household stuff (*unûtu*).

nigin, to surround, turn round,

lead round, pen up cattle; to roll the eyes (*sahâru*).

nim, to be high (*šaqû*); noun, exalted one, prince; adj. high, esp. in *kur*^{2}*-nim-ma*, the high land, i. e. Elam, and thus *nim*, Elamite.

nim-gir, flash on high, lightning (*birqu*). *igi-nim-šu*^{3}, to above, upwards.

nimin, forty, § 34.

nin, lady, mistress (*bêltu*); but can also be masc. lord, cf. ^{d}*nin-gir-su*.

ninnu, fifty, esp. in *e*^{2}*-ninnu*, the temple at Lagash.

nir-gal^{2}, leader, chief (*etellu*); as adj. pre-eminent. Written *šeir-ma-al* in *eme-sal*, § 48.

niš, twenty, § 34.

nitah, male (*zikaru*); as determin. after the noun, § 8.

nitalam, (first) husband or wife (*hâiru, hâirtu*).

nu, ordinary negative, §§ 30, 45.

nu^{2}, beget, create (*banû*).

nu-banda, a high officer, overseer (*luputtu*).

numun, seed, of corn and animals (*zêru*).

nun, prince, lord (*rubû*); adj. great, noble, goodly (app. to a perfume). *nam-nun-*(*na*), abstr. noun, princeliness, majesty.

nu-sig^{2}, orphan.

P

pa, lit. nose, and so metaph. upper end (*appu*).

pa^{2}, canal, watercourse (*palgu*).

pa - - - e^{3}, comp. verb, to arise gloriously; causat. to accomplish splendidly, carry out with magnificence, especially in the phrase *nig-du*^{4}*-e pa-mu-na-e*^{3}.

pab-hal, wandering, seeking help (*muttalliku*): ^{lu2}*pab-hal*, the tormented one, sufferer.

pad, to call, choose out, declare; to conjure or exorcize spirits (*tamû*).

pad^{2}, to break in pieces (*pussusu*).

pa-gi(*š*)*-*(*b*)*il-ga*, forefather, ancestor.

par, to spread wide (*šuparruru*); *sa-par*, a widespread net.

pa-te-si, the title of early rulers of Sumerian city states (*iššakku*). *nam-patesi*, office of governor.

pisan, vessel, basket.

puhrum, assembly, an Akkad. word: see *ukkin*, below.

Q

qa, petition; *nam-qa*, praying.

qar, to take away; to remove oneself, flee, see under *kar*, above.

Noun *qar*, instrument for branding, brand on a slave (*abbuttu*).

qar-dar, to destroy, defeat (*sakâpu*); *qar-dar-ra-a*, adv. victoriously.

R

ra, to strike (*mahâṣu*) esp. in *sag-giš - - - ra*, comp. verb, to slay (*nêru*). Suffix of dat.

case in nouns §§ 21, 24; adv. infix in verbs § 46.

ra^2, to go (*alâku*); *a-ra*^{2}, going, path (*tallaktu*), also used as formula of multiplication § 34.

ri, to go, run, speed along; as noun, course (of canal, &c.).

To present, give in return (*mahâru*).

To cast down, and so, to pitch a dwelling, dwell (*ramû*).

ri-ba-(an-na), space between, span (*biritu*); used as prepos. between.

ru, to give (*nadânu*), esp. in *a - - - ru*, comp. verb, to present, dedicate (*šarâqu*).

Also *ru* (sign *du*^{2}), to fix (*ritû*); esp. in *na-ru-a*, stone set up, monument.

S

sa, net (*šêtu*), used as determin. § 8. Also bond (*riksu*) and cord, esp. sinew (*širânu*).

sa^2, chiefly in phr. *si-sa*^{2}, for which see under *si*, below.

sa^3, to call, name (*nabû*).

sag, head (*qaqqadu*); also, present, gift in phr. *sag-e-eš*, for a gift.

sag-ba, spell, curse (*mamîtu*); *sag-gig*^{2}, headache. As adj. early, eldest, chief; *lu*^{2}-*sag-ga*^{2}, a nobleman. Also in a large number of comp. verbs. *sag - - - du*, to create (*banû*), *sag-gi - - - si*^{2}, to hasten (*hâšu*), *sag-ur-a - - - si*^{2}, to reduce to submission (*šutešmû*), *sag - - - uš*, to steady, support, as adj. (and adverb) slow(ly).

sahar, earth (*epru*).

sal, to be wide; gen. as noun, woman (*sinništu*), used as determin. with names of females § 8; for the term *eme-sal*, see § 48.

sal-aš-qar (reading uncertain), kid (*unîqu*).

sal+*ku* (read. uncert.), sister (*ahâtu*).

sangu, a kind of priest.

sar, to write (*šaṭâru*); *mu-sar*, see under *mu*, above. Noun, *SAR*, a land measure, = 100 square GAR.

si, to be straight, stand upright, gen. in form *si - - - sa*^{2}, to be or make straight (*ašaru*). Adj. *si-sa*^{2}, straight, just; *nig-si-sa*^{2}, righteousness, justice.

si^2, *se*, to give (*nadânu*); *dug - - - si*^{2}, to give command; *igi - - - si*^{2}, to see, look at; *ka - - - si*^{2}-*si*^{2}, to be humble, abase oneself. Partic. used in *a*^{2}-*si*^{2}-*ma*, gifted with strength; *geštu-si*^{2}-*ma*, gifted with understanding.

sib, shepherd (*rê'û*); abstr. *nam-sib*, shepherding.

sid, to repose, refresh oneself (*nâhu*). Noun, cold, coolness; as adj. in *a-sid*, lit. cold water, i. e. coolness, refreshment.

sig, to be low, weak (*enêšu*); as adj. low, esp. in phr. *sig-šu*^{3}, *sig-ta*, beneath. *a-ab-ba-sig-ta*, the lower sea, i.e. the Persian Gulf.

nam-sig, abstr. noun, weakness; *a-sig*, lower part.

sig^2, wool (*šipâtu*).

sig^3, to strike (*mahâṣu*), destroy; to cut down (trees). *nam-sig*^{3}, striking.

sig^4, to be favourable (*damâqu*). Used also as noun and adjective.

sig^5, brick (*libittu*).

sig^6, green (*arqu*). Also as verb, in sense of create, complete.

giš si-gar, bolt, barrier.

sig^5 - - - *gi*^{2}-*gi*^{2}, to rejoice.

sikil, bright, clean, pure (*ellu*).

sil, to cut, pierce (*šalâṭu*); noun, street, road (*sûqu*).

sil^2, lamb (*puhâdu*).

sila, a measure of capacity.

silim, to be well, be safe (*šalâmu*); noun, *silim-ma*, in prosperity.

sir^2, in *e-sir*^{2}-*ra*, highway, road (*sulû*).

si-sa^2, see under *si*, above.

su, to recompense, increase (*arâbu*).

sub, *su-ub*, to kiss, hence, to worship, adore; *ki* - - - *sub*, to kiss the earth, do reverence. As noun, prayer, salute (*suppû*).

sud, *sud*^{2}, to be long (*arâku*); to lengthen, or be lengthened; as adj. distant.

sug^2, to go, hasten; to lead out; also, to stand. In both cases used only of several persons.

suhuš, foundation (*išdu*).

sukkal, messenger, servant.

sun, to ruin (*naqâru*); to fall into ruin, be old; abstr. noun. *nam-sun*, decay.

sur, to delimit (*eṣêru*); *ki* - - - *sur*, to mark a boundary; *e-ki-sur-ra*, a boundary ditch.

To gleam, shine (*ṣarâru*).

To spin wool (*ṭamû*).

Š

ša^2, to cut off, cut down (*hasâṣu*).

šag, to be favourable, friendly (*damâqu*), also as adj. gracious; abstr. noun, *nam-šag-ga*, graciousness.

šag^2, heart, middle; and hence, inwardness, meaning (of speeches, &c.).

ša(*g*)^2-*hul*^{2}, joy of heart; *ša*(*g*)^2-*gi-pad-da*, chosen of the heart.

šagub, deputy, prefect (*šakkanakku*).

šam, to buy; as noun, price (*šîmu*).

šanabi, two-thirds, § 34.

šar, see above, *giš-šar*, garden.

šar^2, to be many (*mâdu*); to make many, multiply. As noun, a large number (actually 3,600, see § 34), and hence, whole, all (*kiššatu*). *šar*^{2}-*geš*, i. e. 216,000, used conventionally of a multitude. *šar*^{2}-*ur*^{3}, name of a weapon borne by the god Ningursu.

še, grain, corn, esp. barley (*seu*).

še-ga, to be obedient (*magâru*); to favour, be favoured.

še-ir-ma-al, written in *eme-sal* for *nir-gal*^{2}, q. v.

šeš, brother (*ahu*).

-ši-, adverb. infix in verbs, § 46.

šim, resin (*riqqu*).

šu, *šuš*, *šu-uš*, to cover, overwhelm (*katâmu*); of the sun, to be covered, to set (*erêbu*), esp. in phr. *ud-šu-*(*uš*), sunset.

^{sa}*šuš-gal*, overwhelming net, of the god Ningirsu.

šu^2, hand (*qâtu*), power. For comp. verbs beginning with *šu*^{2}, see generally the second element.

šu^3, to protect (*ṣalâlu*); suffix of direction-case in nouns §§ 21, 25.

šub, to cast (*nadû*), but gen. to be cast, fall; to let fall into ruin, neglect; to make bricks (*labânu*), esp. ^{giš}*u*^{3}-*sub*, brick-mould.

nam-šub, incantation (*šiptu*).

sag - - - šub, to settle down, perch.

šu^2 - - - *du*^{3}, to hold in the hand, wield.

šu^2 - - - *du*^{4}, to perform, complete (*šuklulu*).

šu^2 - - - *hu*, to pluck (*šabâšu*).

šu^2 - - - *il*^{2}, to raise the hand, in prayer; *šu*^{2}-*il*^{2}-*la*, prayer (*niš qâti*).

šu^2-*tag* - - - *dug*, to anoint, adorn (*zu'unu*).

šu^2 - - - *ur*^{3}, to obliterate, see *ur*^{3}, below.

šuku, provision, maintenance (*kurummatu*).

šul, strong one, warrior (*qardu*); adj. strong, heroic.

šu^2-*nir*, divine emblem (*šurinnu*).

šuš, one-sixth, § 34.

šušša, one-third.

^{giš}*šu*^{2}-*ur*^{2}-*me*, a kind of wood, perh. fir.

T

ta, suffix of ablat. case in nouns §§ 21, 22; adv. infix in verbs § 46.

tab, to burn (*hamâṭu*), be burnt. As noun, *tab*, two, a pair, a companion (*tappû*).

tag, touch, overthrow (*lapâtu*), slay, cast down, smite. *izi - - - tag*, to touch with fire, set fire to.

tah, to add, increase (*eṣêpu*). *a*^{2}-*tah*, increasing strength, said of a helper.

tah^2, probably a kind of grain.

tar, to cut (*tarâku*), to open, tear away, cut short, hence to decide, judge (*dînu*), to decree. *nam-tar*, abstr. noun, what is decreed, destiny (*šûntu*); *nam - - - tar*, comp. verb, to curse.

te, to approach (*ṭehû*), to attack, assault.

temen, foundation deposit, gen. with inscription.

ti-(*la*), to live (*balâṭu*); noun, *nam-ti*-(*la*), life.

Also *ti*, to take (*laqû*), frequently in form *šu*^{2} - - - *ti*, receive.

tibira, metal-worker (*qurqurru*).

til, to complete; bring to an end, destroy (*gamâru*).

^{giš}*tir*, forest (*kištu*).

tu^{mušen}, dove (*summatu*).

tu^2, to pour out, make libation (*ramâku*).

tu^3, spell, incantation (*šiptu*).

tu(*d*), *tu-ud*, build, make (*banû*); to bear children (*alâdu*). *u*^{3}-*tu*(*d*), offspring.

tug, cloth, garment (*subâtu*).

tuk, to possess (*rašû*), to take to oneself. $^{lu^2}$*nig-tuk*, rich man; *a*^{2}-*tuk*, powerful.

tukul, weapon (*kakku*).

tukundi-(bi), conj. if (*šumma*), esp. at beginning of laws.

^{giš}*tu-lu-bu-um*, plane-tree.

tum^2, to carry, bring (*abâlu*), lead, and hence, to take away, harry.

tun, axe (*pilaqqu*), esp. in *tun - - - ag*, to defeat (*hatû*): *tun - - - bar*, to split with the axe, cleave; *tun-šu*^{3} - - - *sig*^{3}, to smite with the axe.

tu(r), *tu-ri*, to enter, sink down (*erêbu*), esp. of the setting sun.

tur, small (*ṣihru*).

tu-ra, sickness (*murṣu*); *tu-ra - - - ug*, to be or fall sick, be possessed.

U

u, ten, § 34. Prefix of imperative § 44.

u^2, to nourish (*zanânu*), support. As noun, plant, vegetable, used as determin. § 8; hence food, pasture. *u*^{2}*-sal-la*, lit. in wide pastures, i.e. in security (*aburriš*); *u*^{2}*-hul*^{2}*-ti-kil-la*, the wild cucumber; adj. *u*^{2}, strong, powerful (man).

u^3, used as copula § 32; interj. alas! ^{giš}*u*^{3}, a kind of wood (*ašuhu*); ^{esir}*u*^{3}, a kind of bitumen.

u^4, to mount, ride (*rakâbu*).

ub-(da), region, side (*tubqu*); also, stage of a temple tower. Freq. in phr. *(an)-ub-da-lim mu*, the four regions of the heavens, i.e. all round the world.

ud, sun, light, day (*ûmu*), and hence time; often used as temp. conjunction; *ud*, when; *u(d)-ba*, at that time; *u(d)-šuš* (*šu-uš*), sunset, evening; *ud - - - zal*, to be full, bright; *u(d)-zal*, daybreak (*šêru*).

Also *ud*, storm (*ûmu*).

udu, sheep (*immeru*).

u^3*-dug*^{2}, sleep, quietness (*šittu*).

ug, lion (*nêšu*).

ug^2, to die; death (*mûtu*), also *nam-ug*^{2}. $^{lu^2}$*ug*^{2}, dead man, corpse.

ug^3, *uku*, people (*nîšu*).

uga^{mušen}, a kind of bird, crow (*âribu*).

ugu, to beget, to bear (*alâdu*) *ugu* (*u*^{2}*-gu*^{3}) - - - *de*, to escape (*na'butu*). *ugu*, prep. over, concerning, towards.

ugula, secretary, steward (*aklu*).

ukkin, assembly (*puhrum*).

uku, see *ug*^{3}.

ul-la, *ul-li-a*, distant, gen. of time, ancient, esp. in phr. *ud-ul-li-a-ta*, from days of old.

u^3*-ma*, victory, strength (*irnittu*).

um-ma, mother, old woman.

um-me, master; adj. skilful, wise (*ummânu*).

umun, lord (*bêlu*); written *u-mu-un* in *eme-sal*, § 48.

unu(g), dwelling (*šubtu*); used in the ideograms of Erech, Larsa, and Kullab.

ur, *ur-ku*, dog (*kalbu*).

ur^2, leg; foundation, hence metaph., lower end (*išdu*).

ur^3, *šu*^{2} - - - *ur*^{3}, to rage, destroy (*sapânu*). *ki - - - ur*^{3}, city, see above.

ur-bar-ra, leopard(?) (*barbaru*).

ur-bi, together (*išteniš*).

ur-gu-la, lion, lit. great dog (*nēšu*).
uri-(*KI*), the city of Ur.
uri^2(*KI*), the land of Akkad.
ur-mah, lion, see *ug* and *ur-gu-la*.
ur-sag, warrior, strong one (*qardu*).
urša, to thunder (*ramāmu*); also noun, thunder.
uru, city (*ālu*).
uru^2, in comp. verb *uru - - - mul*, to engrave (clearly), inscribe.
urudu, copper (*erū*).
ur-ur, battle, in phr. *ur-ur-šu*^{3}, for battle.
u^3*-sa*^{2}, sleep (*šittu*).
kuš usan, thong, whip (*qinazu*).
ussu, eight, § 34.
usug, temple, shrine (*ešrītum*).
uš, to stand upon (*emēdu*); to tread upon, to set up, establish; to bring near to, deliver. As noun, *uš*, foundation; *ki-uš*, step (*kibsu*).
ušu, thirty, § 34.
ušub, basket (*adattu*).
giš u^3*-šub*, brick-mould (*nalbantu*).
ušumgal, lord of all, sovereign, a title applied to gods.
utug, demon, fiend.
uzu, flesh, part of the body (*šīru*): used as determin. § 8.

Z

giš za-ba-lum, a kind of wood.
zabar, bronze (*siparru*).
za-e, indep. pers pron. 2nd sing. § 12. *-za*, suffix, pers. pron. 2nd sing. indir. § 13.
zag, side (*pāṭu*); *an-zag-šu*^{3}, to the end of heaven; *zag - - - ka*, as prep. beside, outside of; *zag - - - gin*, to go by the side.
na^2 *za-gin*^{2}, lapis-lazuli (*uknû*).
zah, to run away, escape (*halāqu*).
zal, to be bright (*namāru*); *za*(*l*)-*zal*, to be full, abound in (*uštabarru*), causat. to make full, abundant; as noun, store, cargo. *u*(*d*)*-zal*, daybreak; *ka-zal*, joy of countenance.
zalag, to be white, pure, clean (*namāru*), but chiefly as adj. shining, bright (*ebbu*).
za-pa-ag^2, thunder, roaring (*rigmu*).
ze-ba, *ze-em*, *ze-ib*, written in *eme-sal* for *dug*^{2}, q.v.
zi, life (*napištu*); *nig-zi-gal*^{2}, all that has life, creatures.
zid, flour, meal (*qēmu*).
zi(*d*), to be firm (*kānu*), be true, faithful; noun, *zi*(*d*), faith, sanction.
zi-an-na, in the name, by the power, of heaven; abstr. *nig-zi*(*d*), truth, legitimacy: adj. *zi-*(*da*), right, opp. to left.
zi(*g*), to go out; causat. make to go out, expend. As noun, *zi-ga*, expense; *lu*^{2}*zi-ga*, a taskmaster, driver of slaves. *šu*^{2} *- - - zi*(*g*), to be fierce (*nadāru*).
zi-ri-(*ir*), to smash, destroy (*pasāsu*).
zu, to know (*idû*); *nam-ku*^{3}*-zu*, lit. 'clear knowingness'; i.e. wisdom (*nimequ*). *-zu*, *-zu-ne-ne*, suffix, pers. prons. 2nd sing. and plur. § 13.

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[The following abbreviations are used: CT. = *Cuneiform texts from Babylonian tablets, &c., in the British Museum.* RA. = *Revue d'Assyriologie.* SAKI. = Thureau-Dangin, *Die sumerischen und akkadischen Königsinschriften.*]

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